त्रिपुरारहस्यम्

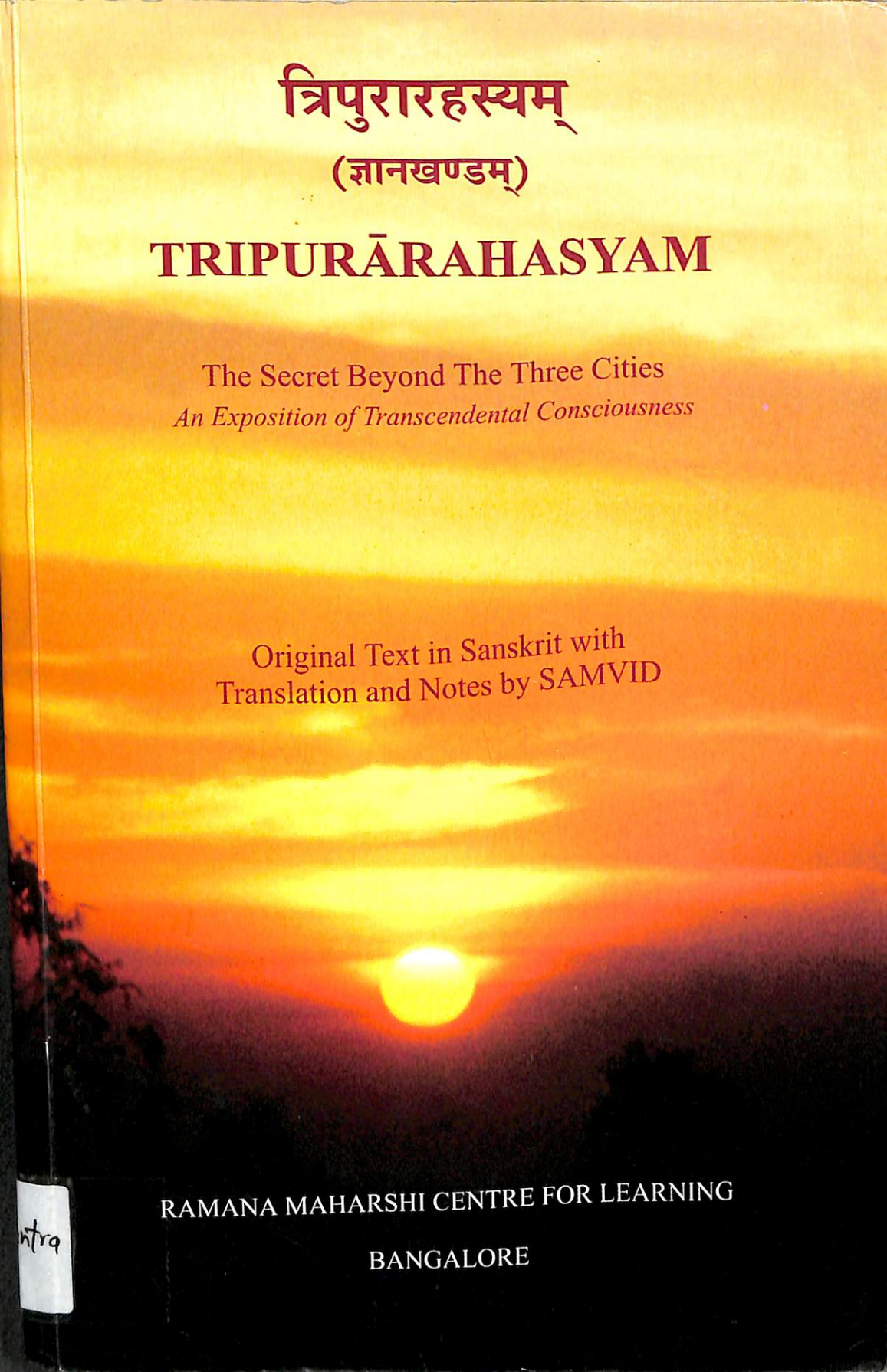
(ज्ञानखण्डम्)

TRIPURĀRAHASYAM

The Secret Beyond The Three Cities

An Exposition of Transcendental Consciousness

Original Text in Sanskrit with
Translation and Notes by SAMVID



RAMANA MAHARSHI CENTRE FOR LEARNING

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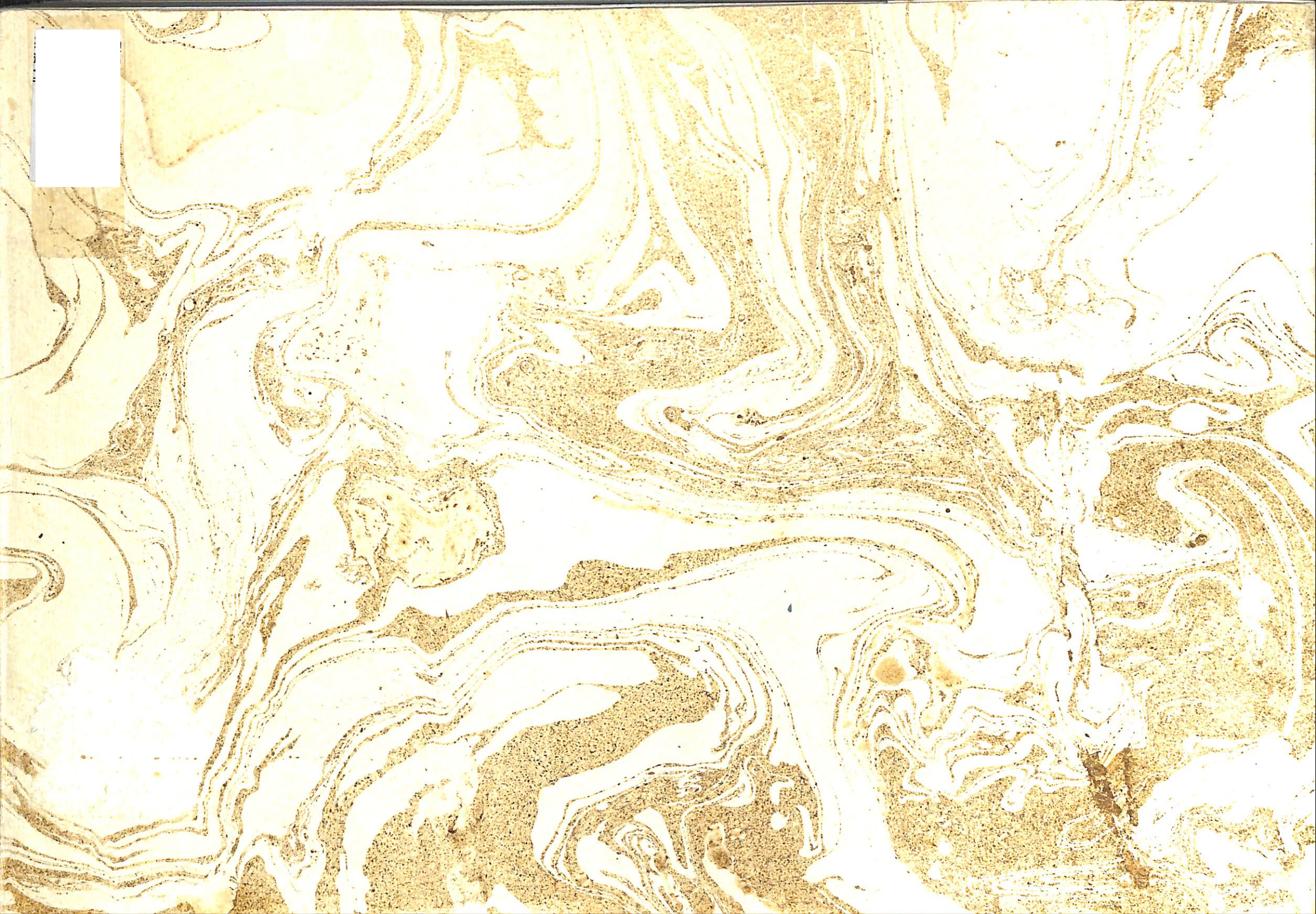

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(An Exposition of Transcendental Consciousness)

Original Text in Saṁskṛta
with
Translation and Notes
by SAṀVID

Ramana Maharshi Centre for Learning
40/41, 2nd Cross, Lower Palace Orchards
BANGALORE - 560003

Dedicated to
Bhagavān Śrī Ramaṇamaharṣi
who lived constantly in Sahajasamādhi,
held as the ultimate Perfection by Tripurārahasya

ॐ

समर्पणम्

नत्वा श्रीगुरुपादपद्मयुगलं निःशेषजाड्यापहं
स्मृत्वा स्वात्मनि भासमानमनिशं ज्योतिः परं त्रैपुरम्।
वेदान्तागमशास्त्रसारमतुलं स्वात्मानुभूतिप्रदं
श्रेष्ठं ग्रन्थमनूद्य हार्दभगवच्छक्त्यै मुदा चार्पये॥

संविद्

PREFACE

Samvid has undoubtedly the grace of Sarasvathi, the Goddess of Learning. This is evident from his translation of ''The Essence of Yogavaasishtha'', ''Prabodhasudhakara'' and ''The Vision and the Way of Vasishtha'', which are wonderful gifts to seekers of truth. Few could have made these translations with equal competence and insight.

One might say that in the present work ''TRIPURA-RAHASYAM'', ''The Secret Beyond the Three Cities'', he has excelled himself. For, this work has been inspired by Bhagavan Sri Ramana Maharshi, the very embodiment of the state of ''Sahaja Samadhi''. What stands out in Samvid is his natural humility. His sole motivation is to share the benefit of his ''Swadhyaya'', his intense search for truth, with others.

The Ramana Maharshi Centre for Learning considers it a privilege to publish this sacred work. We offer our grateful thanks to Samvid. Sri Aurobindo Ashram Press, Pondicherry, has printed and bound this book with the utmost care. To them also, we owe our deep thanks.

Bangalore
January 2001

A.R. NATARAJAN
President
Ramana Maharshi Centre for Learning

INTRODUCTION

Tripurārahasya, of which sage Hāritāyana is the author, is said to consist of 12000 verses in three sections: (1) Mahātmyakhaṇḍa dealing with the Greatness of Goddess Tripurā in 6687 verses, (2) Jñānakhaṇḍa dealing with Supreme Knowledge in 2163 verses and (3) Caryākhaṇḍa dealing with the conduct of a worshipper. The last mentioned section of the work is not traceable. The present translation of the section on Knowledge is based on the excellent commentary on the work called Tātparyadīpikā written in the year 1831 A.D. by a great scholar and initiate of the Śrīvidyā school of Śākta-s, named Śrinīvāsa, hailing from South India.

Though the work is affiliated to the Śākta school of worship, the philosophy expounded in it is absolutely colourless, without any sectarian stamp, religious or intellectual. In fact, this work is of as much importance to Śākta-s of the Śrīvidyā school, as Yoga-Vāsiṣṭha is to Vedāntin-s. Without entering into dialectical disputations, if one should dispassionately examine the philosophy and the methodology of both the works, he may find a lot of similarities. The ultimate goal of both the works is the same, viz., the realisation of the non-dual Self which is Pure Consciousness.

A brief account of the background of the work may be relevant here. Sage Hāritāyana narrates to Ṛṣi Nārada the teachings of the great ascetic Dattātreya to Paraśurāma, the famous personality of the itihāsa-s and purāṇa-s. These teachings constitute the entire work. Paraśurāma was first initiated into the worship of Goddess Tripurā by Dattātreya. After sincerely practising the daily rituals and other disciplines of an initiate for twelve years, serious doubts arise in the mind of Paraśurāma regarding human life, the Universe and the way to lasting happiness. He again approaches Dattātreya for clearing his doubts. Seeing that Paraśurāma-'s mind, having been purified by his religious disciplines, is fit for the highest Knowledge, Dattātreya reveals to him the way to enlightenment through many fabulous and interesting stories interspersed with the liberating Knowledge.

There are a few fundamental differences between the philosophy of the non-dual Self presented in this work and that of the traditional teachers like Gauḍapāda and Śaṅkara. But, from the points of view of the means adopted and the end realised, there is no difference. One hears, reflects on and practises the teachings of a scripture solely for the attainment of the fruit viz., cessation of all sorrow and liberation from bondage. Tripurārahasya serves this purpose as indicated in the following verses in the first chapter:–

"3. I shall tell you now the most wonderful section on Knowledge, having heard which a man never again comes to grief anywhere.

4. This (scripture) has been well-ascertained after considering thoroughly the Wisdom of the Vaidika, Vaiṣṇava, Śaiva, Śākta and Pāśupata lore.

5. Nothing else would ascend (or get at) one's heart like this Wisdom-teaching as ascertained by the preceptor Śrī Dattātreya for his disciple Bhārgava.

6 and 7. This scripture is abundantly made interesting (with stories) and is endowed with reasoning and perceptibility. If someone of deluded understanding does not know (the Truth) even by what is told here, he is absolutely ill-fated and is only an (inert) pillar without doubt. He cannot have Knowledge even if ascertained by Lord Śiva in person."

No further words are needed to bring out the importance and usefulness of this work to persons aspiring to realise God who is the non-dual Self.

The translator has attempted a faithful translation of the verses without sacrificing their exact sense as brilliantly expounded by the Commentator Śrīnivāsa in his Tātparyadīpikā. In the opinion of the translator, paraphrases or free renderings, especially without the text being given alongside, do not help in appreciating the depth and import of the teachings. Sometimes, they mislead rather than enlighten. However, a literal translation may not sometimes be quite readable due to the difference in the idioms of Saṁskṛta and English. Notwithstanding this limitation, the translator has attempted a faithful translation without offend-

ing the English idiom very much. Explanatory notes have been added where necessary.

The translator firmly believes that this work is capable of guiding a spiritual aspirant in his path, if approached with eagerness and reverence. He was drawn to this work after coming to know that Śrī Ramaṇa Maharṣi, one of the greatest sages of the 20th century spoke approvingly of this work and recommended it to his devotees. He hopes that this translation along with the Text will be welcomed by students of Vedānta as well as Āgama (or Tantra) philosophy.

The translator has consulted the authentic edition of the Text and the Commentary published by Sampurnanand Sanskrit University, Varanasi, in preparing this work. Sanskrit words in the translation are transliterated with diacritical marks.

Saṁvid

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ॐ

अथ प्रथमोऽध्यायः

Chapter 1

ॐ नमः कारणानन्दरूपिणी परचिन्मयी।
विराजते जगच्चित्रचित्रदर्पणरूपिणी ॥१॥

1. Salutation to OM that is of the nature of Bliss, the Primal Cause, and is identical with Transcendental Undivided Consciousness which shines like a mirror (reflecting) the wonderful picture of the Universe.

श्रुतं कच्चिन्नारदैतत् सावधानेन चेतसा।
माहात्म्यं त्रिपुराख्याया यच्छ्रुतिः परसाधनम् ॥२॥

2. [Hāritāyana said:] Nārada! Has the Gospel (or Greatness) of Śrī Tripurā, the hearing of which is the means to the attainment of Transcendental Consciousness, been heard by you with an attentive mind?

Note: Tripura literally means ''the one who is inherent in the three cities'' (which are the three states of waking, dreaming and sleep) as the Transcendental Consciousness which is one and undivided, unaffected by these transient states.

अथ ते कथयाम्यद्य ज्ञानखण्डं महाद्भुतम्।
यच्छ्रुत्वा न पुनः क्वापि मनुष्यः शोकमृच्छति ॥३॥

3. I shall tell you now the most wonderful section on Knowledge (in the scripture Tripurārahasya), having heard which, a man never again comes to grief anywhere.

वैदिकं वैष्णवं शैवं शाक्तं पाशुपतं तथा।
विज्ञानं सम्यगालोच्य यदेतत् प्रविनिश्चितम् ॥४॥

4. This (scripture) has been well-ascertained after considering thoroughly the wisdom of the Vaidika, Vaiṣṇava, Śaiva, Śākta and Pāśupata lore.

नैतद्विज्ञानसदृशमन्यद् मानसमारुहेत्।
यथा श्रीदत्तगुरुणा भार्गवाय निरूपितम् ॥५॥

5. Nothing else would ascend (or get at) one's heart like this Wisdom-teaching as ascertained by the preceptor Śrī Dattātreya for his disciple Bhārgava.

उपपत्त्युपलब्धिभ्यां समेतं बहु चित्रितम्।
अत्रोक्तेनापि नो वेद यदि कश्चिद्विमूढधीः ॥६॥
स केवलं दैवहतः स्थाणुरेव न संशयः।
न तस्य स्यादपि ज्ञानं साक्षाच्छिवनिरूपितम् ॥७॥

6-7. This (scripture) is abundantly made interesting (with stories) and is endowed with reasoning and perceptibility. If someone of deluded understanding does not know (the Truth) even by what is told here, he is absolutely ill-fated and is only an (inert) pillar without doubt. He cannot have Knowledge even if ascertained by Śiva in person.

तत्ते शृणु समाख्यास्ये ज्ञानखण्डात्मना स्थितम्।
अहो सताम्द्भुतं हि वृत्तं सर्वगुणोत्तरम् ॥८॥
यन्मत्तोऽप्येष देवर्षिः शुश्रूषत्यपि किञ्चन।
अनुग्राहकता चैषा सतां सहजसम्भवा ॥९॥
यथा घ्राणोल्लासकता मृगनाभेः स्वतः स्थिता ॥१० (a)॥

8-10(a). Hear. I shall tell you that which is in the form of the Knowledge-section (of the scripture). Ah! The conduct of sages is indeed wonderful and excellent in virtue that this divine sage Nārada wants to hear something even from me. This graciousness of the sages is born naturally, as producing delight to the sense of smell exists naturally for musk.

एवं दत्तात्रेयमुखाच्छ्रुत्वा माहात्म्यवैभवम् ॥१ ० (b)॥
रामः सर्वजनारामो जामदग्न्यः शुभाशयः।
भक्त्याऽपहृतसच्चित्तस्तूष्णीं किञ्चिद् बभूव ह ॥१ १ ॥

10(b)-11. Having heard thus from the mouth of Dattātreya, the glory of the greatness of Goddess Tripurā, Paraśurāma, the son of Jamadagni, having a virtuous heart delighting everybody, became silent for a while, with his pure heart carried away by devotion (to Goddess Tripurā).

अथासाद्य बहिर्वृत्तिं भरितानन्दलोचनः।
रोमाञ्चपीवरवपुः स्वान्तरानन्दनिर्भरः ॥१ २ ॥
हर्षोऽमायन् रोमकूपविभेदान्निर्गमन्निव।
प्रणनाम दत्तगुरुं दण्डवच्चरणान्तिके ॥१ ३ ॥

12-13. Then, regaining the external state (of the mind), his eyes filled with tears of joy, his body expanding with horripilation, his inmost self filled with bliss, the delight, not being contained within, coming out as it were by piercing the pores of the skin, he bowed to his Guru Dattātreya prostrating on the ground near his feet.

उत्थाय हर्षभरितः प्राह गद्गदसुस्वरः।
धन्योऽहं कृतकृत्योऽहं श्रीगुरो त्वत्प्रसादतः ॥१ ४ ॥
यस्य मे करुणासिन्धुस्तुष्टः साक्षाद् गुरुः शिवः ॥१ ५ (a)॥

14-15(a). Getting up, (Paraśurāma), filled with joy, said with a faltering and melodious voice: Lord! I am blessed and satisfied through your kindness. For, the Guru who is Śiva in person and an ocean of compassion is pleased with me.

यस्मिंस्तुष्टे ब्रह्मपदमपि स्यात् तृणसम्मितम् ॥१ ५ (b)॥
मृत्युरप्यात्मतां याति यस्मात्तुष्टाद् गुरोर्ननु।
ममाकाण्डादेव गुरुः सोऽद्य तुष्टो महेश्वरः ॥१ ६ ॥

15(b)-16. He, who being pleased, even the state of Brahmā (the Creator) would become equal to a blade of grass and on account of him, the Guru, being satisfied, even death becomes one's (deathless) Self, such a Guru, the Supreme Lord, is pleased with me now unexpectedly.

मन्ये सर्वं मया प्राप्तमित्येव कृपया गुरोः।
नाथ माहात्म्यमखिलं श्रुतं त्वत्कृपयाऽधुना ॥१ ७॥

17. I consider that everything has been obtained by me by the grace of the Guru alone. Lord! By your grace, the Greatness (of the Goddess Tripurā) has been heard in its entirety.

तामुपासितुमिच्छामि त्रिपुरां परमेश्वरीम्।
तदुपास्तिक्रमं ब्रूहि मह्यं सुकृपया गुरो ॥१ ८॥

18. I wish to worship that great Goddess Tripurā. Lord! Tell me, out of compassion, the method of her worship.

इति संप्रार्थितो दत्तगुरुरालक्ष्य भार्गवे।
योग्यतां त्रिपुरोपास्तौ सच्छ्रद्धाभक्तिबृंहिताम् ॥१ ९॥
क्रमेण दीक्षयामास त्रिपुरोपास्तिहेतवे ॥२ ० (a)॥

19-20(a). Thus prayed for, Dattātreya, the Guru, beholding the fitness of Paraśurāma for the worship of Tripurā, grown by his good faith and devotion, formally initiated him into the worship of Tripurā in the traditional manner.

जामदग्न्योऽपि संप्राप्य त्रैपुरं दीक्षणं शुभम् ॥२ ० (b)॥
सर्वदीक्षासमधिकं पूर्णतत्त्वप्रबोधनम्।
मन्त्रयन्त्रवासनाभिरन्वितं निखिलं क्रमम् ॥२ १ ॥
प्राप्य श्रीगुरुवक्त्राब्जाद्रसं मधुकरो यथा।
तृप्तान्तरङ्ग आनन्दमादितो भार्गवस्तथा ॥२ २ ॥
श्रीनाथेनाभ्यनुज्ञातस्त्रिपुरासाधनोद्यतः।
परिक्रम्य गुरुं नत्वा महेन्द्राद्रिमुपाययौ ॥२ ३ ॥

20(b)-23. The son of Jamadagni, (Paraśurāma), having obtained the auspicious initiation into the Tripurā lore, which surpasses all other initiations and awakens the full and True Nature (of the initiate), and having got the entire discipline along with the meditative techniques on Mantra-s and Yantra-s (mystic syllables and diagrams) from the lotus-like mouth of the Guru as a bee acquires honey, and with his heart satisfied and intoxicated with Bliss, went round the Guru and saluted him. Then, Bhārgava (Paraśurāma), permitted by the venerable Guru and intent on the practice of the worship of Tripurā, came to the Mahendra mountain.

तत्र निर्माय वसतिं शुभामतिसुखावहाम्।
अभूदुपासनपरो वर्षद्वादशकं तदा ॥२४॥

24. Then, constructing a beautiful and comfortable dwelling there, he became wholly engaged in worship for twelve years.

नित्यनैमित्तिकपरः पूजाजपपरायणः।
सदा श्रीत्रिपुरेशान्या मूर्त्तिध्यानैकतत्परः ॥२५॥

25. (He remained) devoted to daily and periodical rites, adhering to ritualistic worship and repetition of Mantra-s and eagerly engaged in the meditation on the form of Goddess Tripurā alone always.

एवं तस्यात्यगात् कालो द्वादशाब्दो निमेषवत्।
अथैकदा सुखासीनो जामदग्न्योऽन्वचिन्तयत् ॥२६॥

26. Thus, twelve years of time passed away like a minute for him. Then, once, sitting comfortably, Paraśurāma thought as follows:

पुरा यत्प्राह संवर्तो मया स्वभ्यर्थितः पथि।
तन्मया नैव विदितमंशेनापि तदा ननु ॥२७॥

27. Formerly, (after having been defeated in battle by Rāma) what sage Saṁvarta said on being requested by me on the way, was surely not at all understood by me then even partially.

विस्मृतं च मया यस्मात् प्राङ् न पृष्टं गुरुं प्रति।
माहात्म्यं त्रिपुराशक्तेः श्रुतं श्रीगुरुवक्त्रतः ॥२८॥

28. Since it was forgotten by me, it was not enquired after before the Guru. The greatness of Goddess Tripurā has been heard from the mouth of the Guru.

परन्तु तन्न विदितं यत्संवर्तः पुराऽब्रवीत्।
मया सृष्टिप्रसङ्गेन पृष्टं किञ्चिद् गुरुं प्रति ॥२९॥

29. But, what sage Saṁvarta told me formerly was not ascertained. Something was asked by me on the topic of Creation before the Guru.

तदा कटकृदाख्यानं वर्णयित्वा च मे गुरुः।
नाब्रवीदप्रकृततस्तन्मे तत्तादृशं स्थितम् ॥३०॥

30. Then, describing the story of the weaver of straw-mats, my Guru did not say anything on account of its not being the subject in hand. For me, it stood in that manner then.

लोकस्य गतिमेतां तु न जानाम्यपि लेशतः।
कस्मादिदं समुदितं जगदाडम्बरं महत् ॥३१॥

31. But, I do not know this course of the world even a little. From what did this great show of the world arise?

कुत्र वा गच्छति पुनः कुत्र संस्थानमृच्छति।
अस्थिरं तु प्रपश्यामि सर्वं सर्वत्र किञ्चन ॥३२॥

32. Where does it go? Again, where does it move into position?

But, I see everything whatever everywhere as inconstant (or uncertain).

व्यवहारः स्थिरप्रायः कस्मादेतदपीदृशम्।
चित्रां जगद्व्यवहृतिं प्रपश्याम्यविमर्शिनीम् ॥३ ३ ॥

33. (When it is so), the affairs (of the world) are nearly fixed. For what reason is this so? I see the deeds of the world bereft of deliberation as surprising.

अहो यथाऽन्धानुगतो ह्यन्धश्चेष्टति तादृशः।
लोकस्य व्यवहारो वै सर्वस्याप्यभिलक्षितः ॥३ ४ ॥

34. As a blind man following another blind man moves about like him, the affairs of the entire world also are selected (likewise).

निदर्शनं ह्यात्मकृतिरत्र मे सर्वथा भवेत्।
नूनं मम शैशवे किं जातं तन्मे न भावितम् ॥३ ५ ॥

35. In this matter, my own deeds would indeed be an example in every way. Surely, what happened in my childhood is not thought of by me.

कौमारे चान्यथा वृत्तं तारुण्येऽपि ततोऽन्यथा।
इदानीमन्यथैवास्ति व्यापारो मम सर्वथा ॥३ ६ ॥

36. The conduct was otherwise in boyhood and even in youth, it was in a different manner. Now, my occupation is certainly otherwise in every way.

किमभूत् फलमेतेषां तन्न वेद्मि कथञ्चन।
यद्यत्काले यच्च यच्च क्रियते येन येन वै ॥३ ७॥
सम्यगेवेति तद् बुद्ध्वा फलावष्टम्भपूर्वकम्।
फलं किं तत्र संप्राप्तं केन वा सुखमात्मनः ॥३ ८॥

37-38. What result happened to all these deeds, somehow I do not know that. Whatever is done by whomsoever in whichever time, considering that as certainly correct (or proper) and attended with recourse to the result, what fruit or happiness of oneself is obtained there and by whom?

यच्चापि लोके फलवदविमृश्य फलं हि तत्।
न फलं तदहं मन्ये पुनर्यस्मात् करोति सः ॥३ ९॥

39. Whatever is fruitful in the world, that is indeed a reward not having investigated it. I do not consider that as the fruit on account of which one is again engaged in action.

प्राप्ते फले फलेच्छावान् पुनर्भूयात् कथं वद।
यस्मान्नित्यं करोत्येव जनः सर्वः फलेहया ॥४ ०॥

40. When the result is obtained, say, how can he again be one possessed of desire for result, since every man does perform work constantly out of desire for its result?

फलं तदेव संप्रोक्तं दुःखहानिः सुखं च वा॥
कर्तव्यशेषे नो दुःखनाशो वा सुखमेव वा ॥४ १॥

41. Only that is called the ''fruit'' where there is happiness or absence of sorrow. When there is the remainder of tasks to be done, there is neither the disappearance of sorrow nor happiness.

कर्तव्यतैव दुःखानां परमं दुःखमुच्यते।
तत्सत्त्वे तु कथं ते स्तो दुःखाभावः सुखं च वा ॥४ २॥

42. The state of having tasks to be done is alone declared as the greatest of sorrows. When that exists, how do the two, happiness and absence of sorrow, arise?

यथा दग्धाखिलाङ्गस्य पादे पाटीरलेपनम्।
तथा कर्तव्यशेषस्य सुखलाभ इहोच्यते ॥४ ३॥

43. As the anointing of sandal on the legs of a person whose entire body has been burnt is, so, the acquisition of happiness here is declared for a person having residual obligations.

यथा शराविद्धहृदः परिष्वङ्गेऽप्सरोगणैः।
तथा कर्तव्यशेषस्य सुखलाभ इहोच्यते ॥४४॥

44. As the embrace by a multitude of celestial damsels of a person whose heart has been pierced by an arrow is, so, the acquisition of happiness here is declared for a person having residual obligations.

यथा क्षयामयाविष्टनरस्य गीतसंश्रुतिः।
तथा कर्तव्यशेषस्य सुखलाभ इहोच्यते ॥४५॥

45. As the praising by songs of a man overcome by the disease of consumption is, so, the acquisition of happiness here is declared for a person having residual obligations.

सुखिनस्ते हि लोकेषु येऽकर्तव्यतया स्थिताः।
पूर्णाशया महात्मानः सर्वदेहसुशीतलाः ॥४६॥

46. They are happy in the worlds who remain in the state of having no obligatory tasks. They are noble souls with fulfilled hearts, calm in their entire body (and mind).

यदि कर्तव्यशेषेऽपि सुखं स्यात् केनचित् क्वचित्।
शूलप्रोतेऽपि च नरे स्यात् सुखं गन्धमाल्यजम् ॥४७॥

47. Even when there is a remainder of obligatory tasks, if there can be happiness by something somewhere, then, there would be the happiness born of perfumes and garlands even in a man pierced by a spear.

अहो महच्चित्रमेतत् कर्तव्यशतसंकुले।
सुखमस्तीह यस्यार्थे करोत्येव सदा जनः ॥४८॥

48. Alas! This is a great wonder that there is happiness in this world crowded with hundreds of obligatory tasks, for whose sake man surely works always.

अहोऽविचारमाहात्म्यं किं वदामि नृणामहम्।
अनन्तकर्तव्यशैलाक्रान्ताः सौख्यं लभन्ति च ॥४९॥

49. What shall I say of the greatness of absence of investigation of men! Pressed by mountains of endless obligatory tasks, they obtain happiness also!

यथा सौख्याय यतते सार्वभौमस्तु सर्वदा।
तथैव यतते नित्यमपि भिक्षाटने रतः ॥५०॥

50. As an emperor strives always for happiness, exactly so, one who is engaged in wandering about begging for alms also strives constantly.

पृथक् तौ प्राप्नुतः सौख्यं मन्येते कृतकृत्यताम्।
तद्येन यान्ति सर्वेऽपि याम्यहं ताननुक्रमात् ॥५१॥
अनालोच्य फलं चापि यथाऽन्धोऽन्धानुगस्तथा ॥५२(a)॥

51-52(a). They obtain happiness separately and imagine the accomplishment of their objects. Consequently, without pondering over even the result, as a blind man following another blind man, I follow those (paths) by which all people go.

तदलं मेधयाऽनेन भूयो गत्वा दयानिधिम् ॥५२(b)॥
विजिज्ञासितजिज्ञास्यो विचिकित्साम्बुधेः परम्।
पारं प्रपत्स्ये सुशुभं गुरुवाक्प्लवमाश्रितः ॥५३॥

52(b)-53. Therefore, enough of this intelligence! Going again to the storehouse of compassion (the Guru) with this (deliberation) and having investigated what is to be searched for, I shall hasten

towards the other shore of the ocean of doubt resorting to the auspicious boat of the Guru's words.

इति व्यवस्य सहसा जामदग्न्यः शुभाशयः।
प्रतस्थे तद्गिरिवराद् गुरुदर्शनकाङ्क्षया ॥५४॥

54. Thus having resolved, Paraśurāma, having a virtuous heart, departed all at once from that excellent mountain out of his desire to see the Guru.

गन्धमादनशैलेन्द्रं प्राप्य शीघ्रमपश्यत।
गुरुं पद्मासनासीनं भूभास्वन्तमिव स्थितम् ॥५५॥

55. Reaching the Gandhamādana mountain quickly, he saw his Guru seated in the Padmāsana (Lotus Pose) as a Sun on earth.

प्रणनाम पादपीठपुरतो भुवि दण्डवत्।
शिरसाऽपीडयत् पादपद्मं निजकराश्रितम् ॥५६॥

56. He bowed down before his feet prostrating on the ground like a stick. He pressed his lotus feet held in his hand with his head.

अथैवं प्रणतं रामं दत्तात्रेयः प्रसन्नधीः।
आशीर्भिर्योजयामास समुत्थापयदादरात् ॥५७॥

57. Then, Dattātreya, with a delighted mind, bestowed his blessings on Paraśurāma who was bowing down to him and raised him up with regard.

वत्सोत्तिष्ठ चिरादद्य त्वां पश्यामि समागतम्।
ब्रूहि स्वात्मभवं वृत्तं निरामयतया स्थितम् ॥५८॥

58. [He then said:] Son! Get up. After a long time, today, I see you who have arrived. Tell me the events that have occurred to

yourself and whether you are living without illness.

अथोत्थाय गुरूक्त्या स गुर्वादिष्टाग्र्यविष्टरः।
उपविश्य प्रसन्नात्मा बद्धाञ्जलिपुटोऽब्रवीत् ॥५९॥

59. Then, having risen up by the words of the Guru, directed to the foremost seat by him and having sat thereon, he spoke with a delighted mind joining the hands together in salutation.

श्रीगुरो करुणासिन्धो त्वत्कृपामृत आप्लुतः।
कथं स परिभूयेत विधिसृष्टैरथामयैः ॥६०॥

60. Gracious Preceptor! Ocean of compassion! How can one who is immersed in the nectar of your kindness be overcome by diseases which are even brought about by Brahmā, the Creator?

त्वत्कृपात्मामृतकरमण्डलान्तः स्थितं तु माम्।
सन्तापयेत् कथं व्याधिश्चण्डांशुरतिभीषणः ॥६१॥

61. How can physical ailment, terrific like the sun, torture me who am staying within the orb of the nectar-rayed moon in the form of your compassion?

आन्तरं बाह्यमपि ते कृपयाऽऽनन्दितं मम।
सदा स्थितं किन्तु भवत्पादाब्जवियुतिं विना ॥६२॥
नान्यद्व्रजावहं किञ्चिदासीन्मे लेशतः क्वचित्।
तद्भवच्चरणाम्भोजदर्शनादद्य वै पुनः ॥६३॥
सम्पूर्णता समापन्ना सर्वथा श्रीगुरो ननु।
तत् किञ्चिच्चिरसंवृत्तं हृदि मे परिवर्तते ॥६४॥

62-64. My body and mind are always remaining happy by your compassion; however, excepting the separation from your lotus feet, nothing else whatever and wherever was producing pain even a little. Then, by the sight of your lotus feet today again,

fulfilment has occurred in everyway indeed. However, some old occurrence is revolving in my mind.

तत्प्रष्टुं त्वाऽभिवाञ्छामि चिरसंशयितान्तरः।
आज्ञप्तो भवताऽद्याहं पृच्छामि विचिकित्सितम् ॥६५॥

65. I wish to ask you about that, my mind being doubtful for a long time (in the matter). Permitted by you, I shall ask about that doubt today.

संश्रुत्यैवं भार्गवोक्तिं दत्तात्रेयो दयानिधिः।
सम्प्रहृष्टमना राममूचे प्रीत्याऽथ भार्गवम् ॥६६॥

66. Having heard thus the words of Paraśurāma, Dattātreya, the storehouse of compassion, whose mind was extremely glad, spoke to Paraśurāma with affection.

पृच्छ भार्गव यत्तेऽद्य प्रष्टव्यं चिरसम्भृतम्।
तव भक्त्या प्रसन्नोऽस्मि प्रब्रवीमि तवेप्सितम् ॥६७॥

67. Paraśurāma! Ask now whatever is to be ascertained which was carried by you for a long time. I am pleased with your devotion. I shall tell you what you wish for.

द्वितीयोऽध्यायः

Chapter 2

इत्याज्ञप्तो जामदग्न्यः प्रणम्यात्रिसुतं मुनिम्।
प्रश्रयावनतो भूत्वा संप्रष्टुमुपचक्रमे ॥१॥

1. Thus permitted, Paraśurāma (the son of Jamadagni) saluting the sage Dattātreya (the son of Atri) and bending down with respect (or humility) began to question him.

भगवन् गुरुनाथार्य सर्वज्ञ करुणानिधे।
पुरा मे नृपवंशेषु क्रोधः कारणतो ह्यभूत् ॥२॥

2. Lord! Revered Guru! All-knowing one and storehouse of compassion! Formerly, anger arose in me towards the kingly race due to some reason.

तद् भूयो निहितं क्षात्रं सगर्भं सस्तनन्धयम्।
मया त्रिःसप्तकृत्वो वै क्षत्रासृग्भरिते ह्रदे ॥३॥
सन्तर्पिताः पितृगणास्तुष्टा मद्भक्तिगौरवात्।
मत्क्रोधं शामयामासुः शान्तः पित्राज्ञयाप्यहम् ॥४॥
सम्प्रत्ययोध्यामध्यास्ते यः श्रीरामो हरिः स्वयम्।
क्रोधान्धस्तेन भूयोऽहं सङ्गतो बलदर्पितः ॥५॥

3-5. Consequently, the Kṣatrīya race was killed by me twenty-one times including suckling children and foetuses. My departed forefathers were pleased by libations offered in a lake filled with the blood of Kṣatrīya-s. Pleased with the magnitude of my devotion, they appeased my anger. I became calm, ordered by the forefathers. At present, Śrī Rāma, who is Lord Viṣṇu himself, is dwelling in Ayodhyā (as its king). Blinded by wrath and proud of my strength, I again joined him in battle.

तेन दर्पाद्भगवता च्यावितश्च पराजितः।
जीवन् कथञ्चिन्निर्यातो ब्रह्मण्येनानुकम्पिना ॥६॥

6. I was defeated by Lord Rāma and deprived of my pride. Somehow I came out alive on account of Rāma who was friendly to Brāhmaṇa-s and possessed of compassion.

अथ मामुपसंप्राप्तो निर्वेदः परिभावितम्।
ततोऽत्यन्तं पथि मया बहुधा परिदेवितम्॥७॥

7. Then, despondency came upon me who was humiliated. Consequently, I lamented very much repeatedly on the way.

संवर्तमवधूतेन्द्रं मार्गेऽकस्मात् समासदम्।
भस्मच्छन्नाग्निवद् गूढं कथञ्चिदविदं तदा॥८॥

8. On the way, I unexpectedly met with Saṁvarta, the great ascetic, hidden like fire covered with ash. Then, I found him out somehow.

संतप्त इव नीहारं तं सर्वाङ्गसुशीतलम्।
सङ्गम्यैवातिशिशिरभावमासादयं तदा॥९॥

9. Coming together with him who was extremely cool (or calm) in his entire person, as a burnt person (meets with) heavy dew, I obtained a state of great coolness.

मया स्वस्थितिमापृष्टः प्राहामृतसुपेशलम्।
सुसारपिण्डवत्सर्वं निष्कृष्य प्रत्यपादयत्॥१०॥

10. Asked about his state by me, he spoke beautifully and softly. He expounded (the spiritual Truth) extracting everything like a compact mass of the essence (of spiritual Knowledge).

नाहं तदशकं स्प्रष्टुं रङ्को राज्ञीं यथा तथा।
भूयः संप्रार्थितः सोऽथ भवन्तं मे विनिर्दिशत्॥११॥

11. I was not able to take it as a beggar a queen. When prayed for again, he indicated you to me.

तद्भवच्चरणद्वन्द्वं तत आसादितं मया।
अन्धो जनसमायोगमिवात्यन्तसुखावहम्॥१२॥

12. Therefore, your feet were met with by me then, like a blind man uniting with people, producing great happiness.

तन्मे न विदितं किञ्चित् संवर्तमुनिराह यत्।
श्रुतं माहात्म्यमखिलं त्रिपुराभक्तिकारकम्॥१३॥

13. What sage Saṁvarta told me, that was not understood even a little. The entire Gospel (or Greatness) of Tripurā, which produces devotion to Śrī Tripurā was heard by me.

सा भवद्रूपिणी देवी हृदि नित्यं समाहिता।
एवं मे वर्तमानस्य किं फलं समवाप्यते॥१४॥

14. That Goddess, incarnate as yourself, is ever settled in my heart. What fruit is obtained by me existing in this manner?

भगवन् कृपया ब्रूहि यत्संवर्तः पुराऽवदत्।
अविदित्वा च तन्नास्ति क्वचिच्च कृतकृत्यता॥१५॥

15. Lord! Tell me out of compassion what sage Saṁvarta said earlier. Without knowing that, there is no satisfaction anywhere.

तदुक्तमविदित्वा तु यद्यच्च क्रियते मया।
तद्बालक्रीडनमिव प्रतिभाति समन्ततः॥१६॥

16. Whatever is done by me without understanding his words, that wholly appears as a child's play.

पुरा मया हि बहुशः क्रतुभिर्दक्षिणोच्छ्रयैः।
प्रभूतान्नगणैरिष्टा देवाः शक्रमुखा ननु॥१७॥

17. Formerly, the celestial gods having Indra as their chief were

indeed worshipped by me repeatedly through sacrifices with gifts of exalted quality and abundant food offerings.

तदल्पफलमेवेति श्रुतं संवर्तवक्त्रतः।
मन्ये तदहमल्पं यद् दुःखमेवेति सर्वथा ॥१८॥

18. I have heard from the mouth of Saṁvarta that they were only of trifling results. I consider that which is insignificant as only painful in every way.

असुखं न हि दुःखं स्याद् दुःखमल्पं सुखं स्मृतम्।
यतः सुखात्यये दुःखं भवेद् गुरुतरं किल ॥१९॥

19. Absence of happiness cannot be sorrow. A little of happiness is considered as sorrow, since, on the passing away of that happiness, there would indeed be greater sorrow.

नैतावदेव चैतस्मादधिकं चास्ति वै भयम्।
मृत्यूपयोगो यद् भूयो न तन्न स्यात् कदाचन ॥२०॥

20. Not so much only; there is indeed fear which is greater than this. That which is not of service to death (i.e., does not contribute to death) greatly, cannot exist at any time.

एवमेव भवेद्यन्मे क्रियते त्रिपुराविधौ।
बालक्रीडेव मे भाति सर्वं तन्मानसं यतः ॥२१॥

21. Whatever is done by me in the Upāsanā (or worship) of Tripurā is exactly so. All that appears to me like child's play since it is mental.

Note: Upāsanā refers to methods of meditation coupled with religious rituals in the procedure for worship.

एतद्यदुक्तं भवता कर्तुं तत् स्यादितोऽन्यथा।
नियतं चाप्यन्यथा तद् वचोभेदसमाश्रयात् ॥२२॥

22. This (Upāsanā) which has been prescribed by you to perform, that can be in a different manner from this, fixed in method or otherwise, on account of its dependence on the difference in the precepts (of scriptures).

आलम्बभेदतश्चापि विविधं प्रतिपद्यते ॥
कथमेतत् क्रतुसममसत्यफलसम्मितम् ॥२३॥

23. Even on account of difference in recourse (such as mystic symbols and images used for Upāsanā), it is performed variously. How is this (Upāsanā) which is similar to ritualistic sacrifice and settled for an unreal result (practised?)

अप्यसत्यात्मकं यस्मात् कथं सत्यसमं भवेत्।
अथापि नित्यं कर्तव्यमेतन्नास्यावधिः क्वचित् ॥२४॥

24. Also, since it is of the nature of Falsehood (being a mental act), how can it be equal to Truth (or the True Path)? Moreover, this (Upāsanā) is to be done every day. There is no limit (or conclusion) to this somewhere.

लक्षितो मे स भगवान् संवर्तः सर्वशीतलः।
कर्तव्यलेशविषमविषज्वालाविनिर्गतः ॥२५॥

25. The Lord Saṁvarta, who was cool (or calm) in everything was seen by me. He was one who had come out of the flames of the dangerous poison of even a little of obligatory works.

हसन्निव लोकतन्त्रमभयं मार्गमाश्रितः।
वने दावाग्निसङ्क्षीर्णे हिमाम्बुस्थगजोपमः ॥२६॥

26. Resorting to the path free from fear, laughing as it were at the course of the world, he resembled an elephant stationed in cold water in a forest shattered by a forest-conflagration.

सर्वकर्तव्यवैकल्यामृतसंस्वादनन्दितः।
कथमेतां दशां प्राप्तो यच्च मामाह तत्पुरा ॥२ ७॥

27. He was delighted by tasting the nectar that is the non-existence of all obligatory tasks. How did he obtain this state which he told me at that time formerly?

सर्वमेतत् सुकृपया गुरो मे वक्तुमर्हसि।
कर्तव्यकालभुजगनिगीर्णं मां विमोचय ॥२ ४॥

28. Lord! You should tell me all this out of compassion. Liberate me who am swallowed up by the black serpent of obligatory tasks.

इत्युक्त्वा चरणौ मूर्ध्ना गृहीत्वा दण्डवन्नतः।
अथ दृष्ट्वा तथाभूतं भार्गवं मुक्तिभाजनम् ॥२ ९॥
दयमानस्वभावोऽथ दत्तो वक्तुमुपाक्रमत् ॥३ ० (a)॥

29-30(a). Having spoken thus and taking hold of his feet with his head, (Paraśurāma) bowed prostrating like a stick. Then, seeing Bhārgava (Paraśurāma) who was a fit person for liberation in that condition, Dattātreya of compassionate nature began to speak.

वत्स भार्गव धन्योऽसि यस्य ते बुद्धिरीदृशी ॥३ ० (b)॥
अब्धौ निमज्जतो नौकासम्प्राप्तिरिव सङ्गता।
एतावदेव सुकृतिः क्रियाभिरुपसङ्गतः ॥३ १॥
स्वात्मानमारोहयति पदे परमपावने ॥३ २ (a)॥

30(b)-32(a). Son Bhārgava! You, to whom a perception of this kind has come, like the acquisition of a boat by a person who is sinking into the ocean, are fortunate. So much alone is auspiciousness that one who is associated with religious rites, raises himself up to the highest purified state.

सा देवी त्रिपुरा सर्वहृदयाकाशरूपिणी ॥३ २ (b)॥

अनन्यशरणं भक्तं प्रत्येवंरूपिणी द्रुतम्।
हृदयान्तः परिणता मोचयेद् मृत्युजालतः ॥३ ३॥

32(b)-33. That Goddess Tripurā is of the nature of the space of the Heart (since She manifests as Consciousness therein) in everyone. She, manifesting within the Heart in the form of discriminating perception (or Buddhi) in a devotee who has taken refuge in Her without any other person as recourse, can liberate him quickly from the snare of death.

यावत् कर्तव्यवेतालान्न बिभेति दृढं नरः।
न तावत् सुखमाप्नोति वेतालाविष्टवत् सदा ॥३ ४॥

34. As long as a man is not very much afraid of the ghost of obligatory tasks, so long, he does not obtain any happiness like one possessed by an evil spirit always.

नृणां कर्तव्यकालाहिसन्दष्टानां कथं शुभम्।
करालगरलज्वालाक्रान्ताङ्गानामिव क्वचित् ॥३ ५॥

35. How can there be happiness anywhere for those men bitten by the black serpent of obligatory tasks, as for those whose bodies have been overcome by the flames of a dreadful poison?

कर्तव्यविषसंसर्गमूर्च्छितं पश्य वै जगत्।
अन्धीभूतं न जानाति क्रियां स्वस्य हितात्मिकाम् ॥३ ६॥

36. See the world become senseless and blind by contact with the poison of obligatory tasks. It does not know the practice which is of the nature of its own well-being.

अन्यथा चेष्टते भूयो मोहमापद्यते पुनः।
एवंविधो हि लोकोऽयं कर्तव्यविषमूर्च्छितः ॥३ ७॥
अनादिकालतो भीमे पच्यते विषसागरे ॥३ ८ (a)॥

37-38(a). It acts in a different manner repeatedly and again attains to delusion. This mankind of such a kind has indeed become senseless by the poison of obligatory tasks and is burnt in the terrible ocean of poison from time without beginning.

यथा हि केचित् पथिकाः प्राप्ता विन्ध्यमहानगम् ॥३ ८(b)॥
क्षुधाभरसमाक्रान्ताः फलानि ददृशुर्वने।
विषमुष्टिफलान्याशु तिन्दुकस्य फलेहया ॥३ ९॥
भक्षयामासुरत्यन्तक्षुधानष्टरसेन्द्रियाः ॥४ ०(a)॥

38(b)-40(a). As for example, some travellers who reached the great mountain of Vindhya, overcome by excess of hunger, saw in the forest some fruits. On account of their desire for Tinduka fruits (which are edible), they quickly ate the fruits of Viṣamuṣṭi (a poisonous non-edible fruit), with their sense of taste lost by extreme hunger.

अथ ते तद्विषज्वालाज्वलिताङ्गाः सुपीडिताः ॥४ ०(b)॥
अन्धीभूता विचिन्वन्तस्तद्विषोष्णप्रशान्तये।
अविदित्वा मुष्टिफलं तिन्दूफलनिषेवणात् ॥४ १॥
मत्वा ज्वालां निजे देहे धत्तूरफलमासदुः।
भ्रान्त्या जम्बीरबुद्ध्या तत् सर्वैरासीत् सुभक्षितम् ॥४ २॥

40(b)-42. Then, they, whose bodies were burnt by the flames of the poison of that fruit, were tormented and became blind. Searching for the abatement of the heat of that poison and not knowing the (poisonous) Muṣṭi fruit (as the cause of their predicament) and considering the burning in their body as due to the use (or eating) of the Tindu fruit, they met with Dhattūra fruits (white thorn-apples). By mistake, that fruit was eaten by everybody with the belief that it was citron fruit (a lemon-like edible fruit).

उन्मत्ताश्च ततोऽभूवन् मार्गाद् भ्रष्टाश्च ते तदा।
अन्धीभूयातिगहने पतन्तो निम्नभूमिषु ॥४ ३॥

कण्टकैश्छिन्नसर्वाङ्गा भग्नबाहूरुपादकाः।
अधिक्षिपन्तश्चान्योन्यं कलहं चक्रुरुच्चकैः ॥४ ४॥

43-44. Consequently they became intoxicated and then strayed away from their path. Becoming blind in the impenetrable (forest), falling into pits, with their entire bodies pierced by thorns and their hands and feet broken, they quarrelled loudly abusing each other.

मुष्टिभिश्च शिलाभिश्च काष्ठैर्जघ्नुः परस्परम्।
अथ ते दीर्णसर्वाङ्गाः पुरं कश्चित् समासदुः ॥४ ५॥

45. They struck each other with sticks, stones and their fists. Then, they reached a city with all their bodies torn.

निशीथे दैववशतः पुरद्वारमुपाययुः।
पुरद्वाराधिपालैस्ते प्रतिरुद्धाः प्रवेशने ॥४ ६॥

46. Providentially, they arrived at the entrance to the city at midnight. They were interrupted at the entrance by the gate-keepers of the city.

देशकालानभिज्ञानात् कलहं चक्रुरुच्चकैः।
अथ ते प्रहृता द्वारपालैरतितरां यदा ॥४ ७॥
तदा पलायनपरा बभूवुः परितस्तु ते।
पतिताः परिखे केचिद् भक्षिता मकरादिभिः ॥४ ८॥

47-48. Due to non-recognition of place or time, they quarrelled loudly and, when they were beaten very much by the gate-keepers, then, they became intent on running away in all directions. Some of them, falling into the moat (on the outskirts of the city) were eaten up by crocodiles and the like.

केचित् खातेषु कूपेषु पतिताः प्राणमुत्सृजुः।
अपरे तैर्विनिहताः केचिज्जीवग्रहं गताः ॥४ ९॥

49. Some, falling into ditches and wells, gave up their lives. Some others, wounded by them went away alive.

एवं जना हितेच्छाभिः कर्तव्यविषमूर्च्छिताः।
अहो विनाशं यान्त्युच्चैर्मोहेनान्धीकृताः खलु ॥५०॥

50. Alas! Thus, people, due to their desire for well-being, insensible due to the poison of obligatory tasks and made blind by delusion, indeed go to ruin very much.

धन्योऽसि भार्गव त्वं तु यस्मादभ्युदयं गतः।
विचारः सर्वमूलं हि सोपानं प्रथमं भवेत् ॥५१॥
परश्रेयोमहासौधप्राप्तौ जानीहि सर्वथा।
सुविचारमृते क्षेमप्राप्तिः कस्य कथं भवेत् ॥५२॥

51-52. Bhārgava! But, you are blessed since you have arrived at good fortune. Investigation is indeed the root (or basis) of everything. Know that, in every way, it can become the foremost ladder in reaching the great mansion of supreme felicity. Without proper investigation, how can there be the attainment of happiness and by whom?

अविचारः परो मृत्युरविचारहता जनाः।
विमृश्यकारी जयति सर्वत्राभीष्टसङ्गमात् ॥५३॥

53. Absence of investigation is the final death. People are killed by absence of investigation. One who does after having investigated is victorious everywhere on account of his meeting with the desired object.

अविचारहता दैत्या यातुधानाश्च सर्वशः।
विचारपरमा देवाः सर्वतः सुखभागिनः ॥५४॥

54. Demons and evil spirits were entirely killed by absence of

investigation. The celestial gods, solely devoted to investigation are happy all round.

विचाराद्विष्णुमाश्रित्य जयन्ति प्रत्यरीन् सदा।
विचारः सुखवृक्षस्य बीजमङ्कुरशक्तिकम् ॥५५॥

55. Resorting to Viṣṇu on account of investigation, the gods always conquer well-matched opponents. Investigation is the seed of the tree of happiness having the power of sprouting.

विराजते विचारेण पुरुषः सर्वतोऽधिकः।
विचाराद्विधिरुत्कृष्टो विचारात् पूज्यते हरिः ॥५६॥

56. By investigation, a man shines greater than everything. On account of investigation, Brahmā, the Creator, is eminent. On account of investigation, Hari (or Viṣṇu) is worshipped.

सर्वज्ञस्तु विचारेण शिव आसीन्महेश्वरः।
अविचारान्मृगासक्तो रामो बुद्धिमतां वरः ॥५७॥
परमामापदं प्राप्तो विचारादथ वारिधिम्।
बद्ध्वा लङ्कापुरीं रक्षोगणाकीर्णां समाक्रमत् ॥५८॥

57-58. By investigation, the all-knowing Śiva became the Great Lord. Due to absence of investigation, Rāma, the best among the intelligent, intent on pursuing a deer, met with the greatest calamity and through investigation, checking the ocean (by bridging it), took possession of the city of Laṅkā filled with a multitude of demons.

अविचाराद्विधिरपि मूढो भूत्वाऽभिमानतः।
शिरश्छेदं समगमदिति संश्रुतमेव ते ॥५९॥

59. On account of absence of investigation, even Brahmā, becoming deluded due to pride, met with the cutting of one of his heads. You are acquainted with this (incident).

महादेवोऽविचारेण वरं दत्वाऽसुराय वै।
भस्मीभावात् स्वस्य भीतः पलायनपरोऽभवत् ॥६ ०॥

60. Mahādeva (or Śiva), on account of absence of investigation, afraid of his becoming (or turning into) ashes, was intent on running away after having given a boon to a demon.

अविचाराद्धरिः पूर्वं भृगुपत्नीं निहत्य तु।
शापेन परमं दुःखमवापात्यन्तदुःसहम् ॥६ १॥

61. Formerly, on account of absence of investigation, Hari (Viṣṇu), having killed the wife of Bhṛgu, suffered great misery, which was exceedingly unbearable, by a curse.

एवमन्येऽसुरा देवा यातुधाना नरा मृगाः।
अविचारवशादेव विपदं प्राप्नुवन्ति हि ॥६ २॥

62. Thus, others – demons. gods, evil spirits, men and animals – indeed meet with adversity on account of absence of investigation alone.

महाभागास्ते हि धीरा यान् कुत्रापि च भार्गव।
विजहाति विचारो नो नमस्तेभ्यो निरन्तरम् ॥६ ३॥

63. Bhārgava! They indeed are very fortunate and intelligent whom investigation does not forsake anywhere. My salutation to them constantly.

कर्तव्यमविचारेण प्राप्य मुह्यन्ति सर्वतः।
विचार्य कृत्वा सर्वेभ्यो मुच्यतेऽपारसङ्कटैः ॥६ ४॥

64. Having acquired obligatory tasks due to absence of investigation, people are bewildered everywhere. Performing after having investigated, one is freed from all (sorrow) along with immense difficulties.

एवं लोकांश्चिरादेषोऽविचारः सङ्गतोऽभवत्।
यस्याविचारो यावत् स्यात् कुतस्तावद्विमर्शनम् ॥६ ५॥

65. Thus, this absence of investigation became associated with people for a long time. As long as absence of investigation obtains in any one, so long, how can there be deliberation?

ग्रीष्मभीष्मकरातप्ते मरौ क्व शिशिरं जलम्।
एवं चिराविचाराग्निज्वालामालापरीवृते ॥६ ६॥
विचारशीतलस्पर्शः कथं स्यात् साधनं विना ॥६ ७(a)॥

66-67(a). Where can there be cool water in a sandy desert heated by the terrible rays (of the sun) in summer? Similarly, how can there be the cool touch of investigation in one surrounded by a garland of flames of fire in the form of long absence of investigation, without the (proper) means?

साधनं त्वेकमेवात्र परमं सर्वतोऽधिकम् ॥६ ७(b)॥
सर्वहृत्पद्मनिलयदेवतायाः परा कृपा।
तां विना स्यात् कथं कस्य महाश्रेयःसुसाधनम् ॥६ ८॥

67(b)-68. Here, the best means is only one which is greater than all (other means). It is the supreme compassion of the Deity (Tripurā) residing in the Heart-lotus of everyone. Without that, how and for whom can there be the excellent accomplishment of great felicity?

विचारार्कोऽविचारान्धमहाध्वान्तनिबर्हणः।
तत्र मूलं भवेद्भक्त्या देवतापरिराधनम् ॥६ ९॥

69. The sun of investigation is the destroyer of the great darkness of one blinded by absence of investigation. The basis for that would be the worship of the Deity (Tripurā) with devotion.

राधिता परमा देवी सम्यक् तुष्टा सती तदा।
विचाररूपतां याति चित्ताकाशे रविर्यथा ॥७० ॥

70. Duly worshipped, the Supreme Deity, being pleased, takes the form of investigation in the space of the Heart of the devotee, as the sun (in outer space).

Note: The Transcendental Undivided Consciousness that is Tripurā manifests in the Heart of the devotee as the Light of Knowledge dispelling the darkness of Ignorance.

तस्मान्निजात्मरूपां तां त्रिपुरां परमेश्वरीम्।
सर्वान्तरनिकेतां श्रीमहेशीं चिन्मयीं शिवाम् ॥७१ ॥
आराधयेदकापट्यात् सद्गुरुद्धारतः क्रमात् ॥७२ (a)॥

71-72(a). Therefore, let one worship without wickedness (or deceit) and in the traditional manner obtained through a worthy Guru, that Supreme Goddess Tripurā who is in the form of one's own Self, who has her abode within everyone as the auspicious and supreme ruler and is of the nature of Pure Consciousness.

आराधनेऽपि मूलं स्याद्भक्तिः श्रद्धा च निर्मला ॥७२ (b)॥
तत्रापि मूलं माहात्म्यश्रवणं परिकीर्तितम्।
अतस्ते प्रथमं राम माहात्म्यं सम्प्रवर्तितम् ॥७३ ॥

72(b)-73. Even in such worship, the basis should be devotion and stainless faith. Even under those circumstances, the beginning is said to be the hearing of the Gospel (or Greatness) of Tripurā. Rāma! Therefore, the Gospel was first introduced to you.

तेन श्रुतेनाधुना त्वं प्राप्तवानसि मङ्गलम्।
विचारः श्रेयसो मूलं यस्मात्ते नहि भीरितः ॥७४ ॥

74. By that (Gospel) which was heard (by you), you have now obtained what is auspicious. Investigation is the basis of supreme good on account of which there is no fear for you from this world.

विचारोदयपर्यन्तं भयमस्ति महत्तरम्।
अविचारात्मदोषेण ग्रस्तस्य प्रतिवासरम् ॥७५ ॥
यथा हि सन्निपातेन ग्रस्तस्यौषधसेवनात्।
अपि तावद्भवेद् भीतिर्यावद्धातोरशुद्धता ॥७६ ॥

75-76. For one affected by the defect of absence of investigation, there is greater fear everyday upto the dawn of investigation, as for a man affected by a dangerous fever, there would be fear even after using medicine as long as there is the state of impurity of the humours of the body.

प्राप्ते विचारे परमे फलितं जीवितं नृणाम्।
यावत्सु जन्मसु नृणां विचारो न भवेत् परः ॥७७॥
तावन्तो जन्मतरवो वन्ध्या विफलहेतुतः।
स एव सफलो जन्मवृक्षो यत्र विमर्शनम् ॥७८॥

77-78. When supreme investigation is attained to, men's lives are fruitful. In as many lives the highest investigation does not take place, so many life-trees are barren on account of their being fruitless. That alone is a fruitful life-tree where there is deliberation (or reasoning).

कूपमण्डूकसदृशा ये नरा निर्विमर्शनाः।
यथा कूपे समुत्पन्नो भेको नो वेद किञ्चन ॥७९ ॥
शुभं वाऽप्यशुभं वाऽपि कूप एव विनश्यति।
तथा जना अपि वृथोत्पन्ना ब्रह्माण्डकूपके ॥८० ॥
शुभं वाऽप्यशुभं वाऽपि न विदुः स्वात्मनः क्वचित्।
उत्पद्योत्पद्य नश्यन्ति न जानन्ति स्वकं हितम् ॥८१ ॥

79-81. Those men who are bereft of investigation are like frogs in a well. As a frog born in a well does not know anything good or bad and perishes in the well alone, so, men too, born in vain in the well of the Universe, do not know their good or evil anywhere. They perish, being born again and again and do not know their own well-being.

सुखबुद्धिं च दुःखेषु सुखे दुःखविनिश्चयम्।
प्राप्याविचारमाहात्म्यात् पच्यन्ते सृतिपावके ॥८२॥

82. Getting the perception of happiness in troubles and the firm conviction of sorrow in happiness due to the greatness of absence of investigation, they are burnt in the fire of transmigration.

दुःखेन क्लिश्यमानाश्च न कथञ्चित् त्यजन्ति तत्।
यथा पादशताघातैस्ताडितोऽपि महाखरः ॥८३॥
रासभीमनुयात्येव तथा संसरणं जनः।
त्वं तु राम विचारात्मा पारं दुःखस्य सङ्गतः ॥८४॥

83-84. Being tormented by sorrow, they do not abandon that life on any account. As a jack-ass, though struck by a hundred kicks of the leg (of a she-ass), only follows the she-ass, so, man (goes after) worldly life. Rāma! But, you, possessing a natural disposition for investigation, have surmounted sorrow.

तृतीयोऽध्यायः

Chapter 3

दत्तात्रेयप्रोक्तवचः श्रुत्वाऽत्यन्तसुकौतुकी।
जामदग्न्यः पुनरपि पप्रच्छ विनयान्वितः ॥१॥

1. Having heard the words uttered by Dattātreya, Paraśurāma, who was extremely delighted, again asked (Dattātreya) with humility.

भगवन् गुरुनाथोक्तं भवता यत्तथैव तत्।
अविचारात् परो नाशः सम्प्राप्तः सर्वथा जनैः ॥२॥

2. Lord! Revered Guru! What was uttered by you, is exactly so. The greatest ruin is met with in every way by men due to absence of investigation.

विचारेण भवेच्छ्रेयस्तन्निदानमपि श्रुतम्।
माहात्म्यश्रुतिरित्येवं तत्र मे संशयो महान् ॥३॥

3. The highest good can arise through investigation. Its primary cause is the hearing of the Gospel. Thus also has been heard by me. In that matter, there is a great doubt for me.

कथं वा तदपि प्राप्यं साधनं तत्र किं भवेत्।
स्वाभाविकं तद्यदि स्यात्तत्सर्वैर्न कुतः श्रुतम् ॥४॥

4. How even that (i.e., the hearing of the Gospel) has to be attained? What would be the means for that? If that can be natural, then, why has it not been heard by all?

अहं वाऽद्यावधि कुतः प्रवृत्तिं नाप्तवानिह।
दुःखं मत्तोऽधिकं प्राप्ता विहताश्च पदे पदे ॥५॥

न कुतः साधनं प्राप्ता एतन्मे कृपया वद।
इत्यापृष्टः प्राह भूयो हृष्टो दत्तो दयानिधिः ॥६॥

5-6. Also, why did I not obtain the inclination (to hear the Gospel) till now? Why they, who have met with greater sorrow than me and have been hurt at every step, have not obtained the means, (the hearing of the Gospel)? Please tell me this out of compassion. Thus asked, Dattātreya, the storehouse of compassion, was delighted and spoke again.

शृणु राम प्रवक्ष्यामि निदानं श्रेयसः परम्।
सद्भिः सङ्गः परं मूलं सर्वदुःखनिबर्हणम् ॥७॥

7. Rāma! Listen. I shall relate the principal cause of the greatest good. Association with the wise is the principal cause for the destruction of all sorrow.

परमार्थफलप्राप्तौ बीजं सत्सङ्ग उच्यते।
त्वं चापि तेन हि सता संवर्तेन महात्मना ॥८॥
सङ्गतः सन्निमां प्राप्तो दशां श्रेयःफलोदयाम्।
सन्त एव हि संयाता दिशन्ति परमं सुखम् ॥९॥

8-9. Association with the wise is said to be the seed for the attainment of the fruit that is the highest Truth. Moreover, you, associating with that wise and noble Saṁvarta, have reached this state from which arises the fruit of the highest good. Only the wise, when met, indeed point out (or grant) the greatest happiness.

विना सत्सङ्गतः केन प्राप्तं श्रेयः परं कदा।
लोकेऽपि यादृशं सङ्गं यो यः प्राप्नोति मानवः ॥१०॥
तत्फलं स समाप्नोति सर्वथा नहि संशयः।
अत्र ते कीर्तयिष्यामि शृणु राम कथामिमाम् ॥११॥

10-11. Without the association of the wise, when and by whom

has supreme felicity been obtained? Even in the world, whichever man acquires association of whatever nature, he obtains its fruit in every way. There is indeed no doubt (about this). I shall tell you a story in this matter. Rāma! Hear this.

पुरा दशार्णाधिपतिर्मुक्ताचूड इतीरितः।
तस्य पुत्रौ हेमचूडमणिचूडौ बभूवतुः ॥१२॥

12. In former times, there was a king of Daśārṇa called Muktācūḍa. His two sons were Hemacūḍa and Maṇicūḍa.

सुरूपौ सुगुणौ चोभौ सर्वविद्याविशारदौ।
कदाचिन्मृगयोत्साहात् सेनाभिः परिवारितौ ॥१३॥
सह्याचलवनं भीमं सिंहव्याघ्रादिसङ्कुलम्।
महाबलौ विविशतुर्धनुर्बाणधरौ किल ॥१४॥

13-14. Both were of good form, of good qualities and proficient in all sciences. Sometime, due to their desire for hunting, the two princes of great strength, carrying bows and arrows, entered, as they say, a terrible forest of the Sahya mountain full of lions and tigers, surrounded by their armies.

अथ तत्र मृगान् सिंहान् वराहान् महिषान् वृकान्।
जघ्नतुर्निशितैर्बाणैर्लाघवात् कार्मुकच्युतैः ॥१५॥

15. Then, they killed there with their sharp arrows coming out of their bows with ease, deer, lions, boars, buffaloes and wolves.

एवं विनिघ्नतोर्वन्यान् मृगान् राजकुमारयोः।
चण्डवायुः प्रादुरासीच्छर्कराश्मप्रवर्षणः ॥१६॥

16. When the two princes were thus hunting wild animals, a fierce storm sprang up, showering down sand and stones.

पांशुभिर्नभ आक्रान्तमभूद् दर्शनिशोपमम्।
न दृश्यते तत्र शिला वृक्षः पुरुष एव वा ॥१७॥

17. The sky was covered with dust and became like the night during new moon. There, nothing was seen, rock, tree or man.

कुतो नीचोच्चतां पश्येदेवं ध्वान्तावृतो गिरिः।
निहता शर्करावर्षैः सेनाऽत्यन्तं पलायिता ॥१८॥

18. How can one see high or low ground? Thus, the mountain was surrounded by darkness. Struck by the shower of gravel, the army ran away completely.

वृक्षान् केचिच्छिलाः केचिद् गुहाः केचिदुपासदुः।
अश्वारूढौ राजपुत्रावपि दूरं पलायितौ ॥१९॥

19. Some (in the army) went towards trees (for protection). Some approached caves and some, rocks. The two princes mounted on their horses, also escaped far away.

हेमचूडः क्वचित्तत्र प्रपेदे तापसाश्रमम्।
कदलीखर्जूरवनैराक्रान्तमतिसुन्दरम् ॥२०॥

20. Hemacūḍa reached the hermitage of an ascetic somewhere there. The hermitage was beautiful and full of thickets of plantain and date trees.

तत्रापश्यच्छुभां काञ्चित् कन्यामग्निशिखामिव।
प्रद्योतमानां वपुषा तप्तहेमसुवर्चसा ॥२१॥

21. There he saw a certain beautiful maiden shining like a flame of fire with a body having the lustre of molten gold.

तां दृष्ट्वा राजपुत्रोऽपि पद्मामिव सुरूपिणीम्।
स्मयमान इवापृच्छत् का त्वं पद्मानने वने ॥२२॥

निर्जने भीतिजनने निर्भयेव समास्थिता।
कस्य त्वमपि केनात्र निवसस्येकला कथम् ॥२३॥

22-23. Having seen her, beautiful like a lotus, the prince also, smiling as it were, asked: Who are you, lotus-faced one! You are dwelling in a lonely forest causing fear, but remain as if you are fearless. To whom do you belong and why and how do you live here alone?

पृष्टैवं प्राह सा कन्या राजपुत्रमनिन्दिता।
स्वागतं ते राजपुत्र विष्टरं प्रतिपद्यताम् ॥२४॥
तपस्विनामयं धर्मः पूजनं ह्यतिथेस्तु यत्।
श्रान्तं त्वामभिपश्यामि व्यथितं चण्डवायुना ॥२५॥

24-25. Thus asked, that blameless maiden told the prince: Prince! Welcome to you. Please accept this seat. Because, the worship of a guest is the duty of ascetics. I see you wearied, afflicted by the fierce storm.

बध्वा खर्जूरवृक्षेऽश्वमत्रासीनो गतश्रमः।
मद्वृत्तमर्हसि श्रोतुमित्युक्तः स तथाऽकरोत् ॥२६॥

26. Having tied the horse to the date-tree, and sitting here with your fatigue departed, you can hear my history. Thus told, he did accordingly.

फलानि भोजयामास पाययामास सद्रसम्।
एवं तं विश्रमं प्राप्तं राजपुत्रमनिन्दिता ॥२७॥
प्राह सा मधुसंस्रावपेशलाकारया गिरा ॥२८(a)॥

27-28(a). She fed him with fruits and made him drink good water. The blameless (maiden) told that prince, who had obtained rest thus, with words tender in form and exuding sweetness:

राजपुत्र व्याघ्रपादो मुनिः शिवपदाश्रयः ॥२८(b)॥

येन लोकाः पुण्यतमा जिताः स्वतपसो बलात्।
परावरज्ञो ह्यनिशं पूजितो मुनिनायकैः ॥२९॥

28(b)-29. Prince! Vyāghrapāda, the sage, who has resorted to the feet of Lord Śiva and by whom the most holy worlds have been won by the strength of his penance, is the knower of Reality (or the all-inclusive Truth) and is ever worshipped by distinguished sages.

तस्याहं धर्मतः पुत्री हेमलेखेति विश्रुता।
विद्युत्प्रभाख्या विद्याध्री सा सर्वाङ्गमनोहरा ॥३०॥
इमां वेणामनु नदीं स्नातुमभ्याययौ क्वचित्।
तदा तत्राजगामार्थात् सुषेणो वङ्गभूपतिः ॥३१॥

30-31. I am his daughter adopted by a sense of duty, known as Hemalekhā. Sometime, a celestial woman by name Vidyut-prabhā, beautiful in her entire body, came to bathe in this river Veṇā. At that time, Suṣeṇa, the king of Vaṅga, came there as a matter of course.

स ददर्श विगाहन्तीं नदीं तां लोकसुन्दरीम्।
क्लिन्नांशुकान्तरत्यन्तव्यक्तपीनकुचद्वयीम् ॥३२॥

32. He saw that woman, beautiful in her class, bathing in the river, with her large breasts very much visible within her wet garment.

कामबाणहतस्तत्र तां प्रार्थयदथापि सा।
सौन्दर्यमोहिता तस्य तदुक्तिं सममंसत ॥३३॥

33. There, (the prince), struck by the arrows of Cupid, prayed for her (companionship). And she, fascinated by his beauty, consented to his words.

सङ्गम्याथ तया राजा ययौ स्वनगरं प्रति।
दधार साऽपि विद्याध्री गर्भं राजर्षिवीर्यतः ॥३४॥

34. Then, the king, having associated with her, went to his city. That celestial woman too bore a child in her womb due to the seminal energy of the royal sage.

भीताऽपचारात् पत्युः सा गर्भं त्यक्त्वाऽत्र संययौ।
अमोघवीर्याद् राजर्षेर्जाताऽहं कन्यका ततः ॥३५॥

35. Afraid of her husband on account of her improper conduct, she (in due course) went away leaving her foetus there. Due to the unfailing energy of the kingly sage, I was consequently born as her daughter.

मां ददर्श व्याघ्रपादः सन्ध्योपास्त्यर्थमागतः।
दयया मामुपादायापालयज्जननी यथा ॥३६॥

36. Vyāghrapāda, who had come (there) for worshipping Sandhyā (or for his daily meditation), taking me away out of compassion, protected me like a mother.

धर्मेण यः पालयिता प्रोच्यते हि पितैव सः।
अहं तस्य धर्मपुत्री पितृसेवापरायणा ॥३७॥

37. He who is dutifully a protector is indeed declared as a father only. I am his lawful daughter devoted to the service of the father.

तस्य माहात्म्यतो मेऽत्र भयं नास्त्येव कुत्रचित्।
नायं सुरासुरैर्वाऽपि कदाचिद् दुष्टबुद्धिभिः ॥३८॥
प्रवेष्टुमाश्रमोऽर्हः स्यात् प्रविशन्नाशमाप्नुयात्।
एतन्मेऽभिहितं वृत्तं तिष्ठ किञ्चिन्नृपात्मज ॥३९॥

38-39. On account of his greatness, there is no fear at all for me anywhere here. This hermitage cannot be entered at any time even by gods or demons with wicked intentions. Entering (with such intentions), one would meet with destruction. This, my history, has been declared to you. Prince! Stay for a while.

आयास्यति स भगवान् पिता मे तं निशामय।
प्रणम्य तं प्राप्य चेष्टं ततः कल्ये प्रयास्यसि ॥४०॥

40. He, my revered father, will arrive. See (or listen to) him. Having saluted him and having obtained your wish, you will depart afterwards at daybreak.

हेमलेखावचः श्रुत्वा तत्सौन्दर्येण मोहितः।
भीतः किञ्चित्प्रवक्तुं तां विमना इव चाभवत् ॥४१॥

41. Having heard the words of Hemalekhā, (the prince), fascinated by her beauty, and frightened to speak anything to her, became, as it were, disconsolate.

अथालक्ष्य राजपुत्रं कामस्य वशमागतम्।
प्राह सा विदुषी भूयो राजपुत्र धृतिं भज ॥४२॥

42. Then, seeing the prince come under the influence of love, that wise maiden said again: Prince! Have fortitude.

आगच्छति पिता सद्यस्ततोऽभिलषितं भज।
एवं वदन्त्यां तस्यां स व्याघ्रपादो महामुनिः ॥४३॥
आजगाम वनात् पत्रपुष्पादेः कृतसञ्चयः।
मुनिं समागतं दृष्ट्वा राजपुत्रः समुत्थितः ॥४४॥

43-44. My father will come quickly. Then, receive what is desired. When she was speaking thus, Vyāghrapāda, that great sage, arrived from the forest after collecting leaves and flowers (for daily worship). Having seen the sage who had arrived, the prince got up.

प्रणम्य नाम संश्राव्योपविष्टस्तेन देशितः।
अथ दृष्ट्वा राजपुत्रं कामेन विकृताकृतिम् ॥४५॥
ज्ञात्वा योगदृशा सर्वं मत्वा युक्तं च तत्तदा।
दारक्रियार्थं तस्मै तां हेमलेखां ददौ मुनिः ॥४६॥

45-46. Having bowed to him reporting his name, he sat down directed by him. Then, seeing the prince whose appearance had been affected by love and knowing everything by his Yogic vision and considering that as proper, the sage therefore handed over that Hemalekhā to him for marriage.

तुष्टो राजकुमारोऽपि तामादाय पुरं ययौ।
मुक्ताचूडोऽतिसन्तुष्टो महोत्सवविधानतः ॥४७॥
विवाहमकरोत्तस्य विधानेन क्षितीश्वरः ॥४८(a)॥

47-48(a). The satisfied prince in turn went to his city taking her. King Muktācūḍa, who was extremely satisfied, conducted his marriage with proper rites consequent on the sacred precepts for great celebrations.

अथ राजकुमारोऽपि तया क्रीडापरः सदा ॥४८(b)॥
सौधेषु वनराजीषु पुलिनादिषु संबभौ ॥४९(a)॥

48(b)-49(a). Afterwards, the prince, for his part, was united with her in palaces, forest ranges, sandy beaches and the like wholly engaged in pastimes.

हेमलेखां राजपुत्रो भोगेष्वनतिकामिनीम् ॥४९(b)॥
उदासीनां सदा दृष्ट्वा पप्रच्छ रहसि क्वचित् ॥५०(a)॥

49(b)-50(a). The prince, seeing Hemalekhā not very much desirous of enjoyments and always indifferent (to pleasures) asked her in solitude somewhere.

किं प्रिये नानुरक्ताऽसि प्रिये मय्यनुरागिणि ॥५०(b)॥
कुतो भोगेषु नात्यन्तमासक्ताऽसि शुचिस्मिते।
किं भोगास्ते मनोयोग्या न सन्त्यत्र कुतस्त्विदम् ॥५१॥

50(b)-51. Dear! why are you not attached to me, your beloved and enamoured of you? Sweet-smiling one! Why are you not

very much intent on enjoyments? Are not objects of enjoyment here appropriate to your desire? Whence is this attitude of yours?

अत्युत्तमेषु भोगेषु नासक्तेव विभासि मे।
त्वय्यासक्तिविहीनायां कथं मे सुखदा रतिः ॥५२॥

52. You appear to me as unattached (even) to enjoyments which are very excellent. How can my union with you give pleasure when you are devoid of attachment?

आसक्ते मयि चापि त्वं भास्यन्यगतमानसा।
भाषिताऽपि मया भूयो न शृणोष्येव किञ्चन ॥५३॥

53. Even when I am strongly attached to you, you appear as one with a mind gone to another. Though spoken to repeatedly, you just do not hear anything.

आगतं कण्ठसंलग्नं चिरादपि विभाव्य च।
कदा नाथागतं चेति पृच्छस्यविदिता यथा ॥५४॥

54. Perceiving me, come and united with you in embrace even for a long time, you ask as if unknown: Lord! When did you come?

पेशलेषूपभोगेषु दुर्लभेषु क्वचिन्न ते।
मन आसज्जते कस्मान्न किञ्चिदनुमोदसि ॥५५॥

55. Your mind does not fasten upon enjoyments, which are lovely and difficult to be attained, anywhere. For what reason do you not join in rejoicing at anything?

मया विरहितां त्वां वै निमील्य नयने स्थिताम्।
यदा यदोपगच्छामि पश्यामि च तदा तदा ॥५६॥

56. Whenever I approach you, separated from me, at that time, I see you remaining with closed eyes.

विमुख्यां त्वयि भोगेषु विषयेषु सुखं मम।
कथं भवेद्दारुयोषासङ्गतस्येव तद्वद ॥५७॥

57. When you are averse to enjoyments, tell me how there can be delight in the pleasures of sense for me, as for one who has united with a woman made of wood.

न तवाभिमतं त्यक्त्वा किञ्चिन्मम समीहितम्।
सर्वथा त्वामनुगतो ज्योत्स्नां कुमुदवत् किल ॥५८॥

58. Setting aside your wish, nothing whatever is desired (or undertaken) by me. I am one following you in every way as the white water-lily (follows) moonlight.

Note: The white water-lily is said to open at moon-rise.

तदेवं ते कुतश्चित्तं ब्रूहि प्राणाधिकप्रिये।
येन शुद्ध्येत्तु मच्चित्तं शापिताऽसि मया प्रिये ॥५९॥

59. Dear one, greater than my life! Tell me how that heart of yours is in this manner (averse to pleasures), so that my mind can become clear. Dear! You are bound by my oath.

चतुर्थोऽध्यायः

Chapter 4

प्रियस्य कण्ठासक्तस्य निशम्यैवं वचो हि सा।
ईषत्स्मिताननना प्राह राजपुत्रमनिन्दिता ॥१॥

1. She, the blameless (Hemalekhā), thus hearing the words of her lover who had encircled her neck (in embrace), spoke to the prince with her mouth smiling a little.

बुबोधयिषती राजपुत्रं युक्त्याऽब्रवीदिदम्।
राजपुत्र शृणु वचो नाहं त्वयि विरागिणी ॥२॥

2. Wishing to teach the prince, she told this with proper reasoning: Prince! Hear my words. I am not one having aversion for you.

किं स्यात् प्रियतमं लोके किन्नु स्यादप्रियं त्विति।
विचारपरमा नित्यं नान्तमेत्यत्र मे मतिः ॥३॥

3. My mind, solely occupied with investigation always as to what can be the most pleasant in the world and what indeed can be (the most) unpleasant, does not arrive at any conclusion in this matter.

ध्यायाम्येतच्चिरान्नित्यं स्त्रीस्वभाववशादहम्।
नैतज्जानामि तत्त्वं मे वक्तुमर्हसि तत्त्वतः ॥४॥

4. I ponder over this daily for a long time. On account of my womanly nature, I do not know this fact. You can tell me (this) truly.

एवं प्रोक्तो हेमचूडः प्रहस्य प्राह तां प्रियाम्।
नूनं स्त्रियो मूढधिय इति सत्यं न संशयः ॥५॥

5. Hemacūḍa, thus told (by Hemalekhā), said to his beloved smiling: Certainly, women are foolish. This is true. There is no doubt.

प्रियाप्रिये हि जानन्ति पशुपक्षिसरीसृपाः।
यतस्तेषां दृश्यते हि प्रियेष्वप्रियकेषु च ॥६॥
प्रवृत्तिश्च निवृत्तिश्च किमत्र बहुचिन्तनम्।
सुखं यस्मात् तत् प्रियं स्याद् दुःखं यस्मात्तदप्रियम् ॥७॥
किमत्र मुग्धभावेन नित्यं चिन्तयसि प्रिये ॥८(a)॥

6-8(a). Animals, birds and even creeping animals indeed know what is pleasant and what is not since inclination towards the pleasant and aversion towards the unpleasant is indeed seen among them. Why is there much thinking in this matter? That from which there can be happiness is pleasant and that from which there is sorrow is unpleasant. Why do you think constantly in this matter foolishly, my dear!

श्रुत्वा प्रियवचः प्राह हेमलेखा पुनः प्रियम् ॥८(b)॥
सत्यं स्त्रियो मुग्धभावा नास्त्यासां सद्विमर्शनम्।
तथाऽप्यहं बोधनीया त्वया सम्यग्विमर्शिना ॥९॥

8(b)-9. Having heard the words of her beloved, Hemalekhā again said to her dear husband: It is true that women are foolish. They have no deliberation. Even then, I ought to be taught by you having proper deliberation.

सुबोधिता त्वया चाहं चिन्तामेतां विसृज्य तु।
त्वया भोगेषु सततं भवाम्यनुदिनं ततः ॥१०॥

10. Well-instructed by you, I shall thereafter be with you constantly amidst enjoyments everyday, having abandoned this thought.

राजन् सुखञ्च दुःखञ्च याभ्यां भवति ते ननु।
प्रियाप्रिये विनिर्दिष्टे त्वया सूक्ष्मविमर्शिना ॥११॥

11. King! The pleasant and the unpleasant from which happiness and sorrow arise have certainly been well indicated by you having proper deliberation.

एकमेव सुखं दुःखं कालदेशाकृतेर्भिदा।
जनयेदत्र तत् कस्मात् प्रतिष्ठाऽध्यवसायिनी ॥१ २॥

12. The same thing alone can produce happiness and sorrow by the difference in appearance, place and time. Therefore, in such a thing, how is stability (of experience) possessed of certainty?

यतो वह्निः कालभेदात् पृथगेव फलप्रदः।
तथा देशविभेदेनाप्याकारस्य विभेदतः ॥१ ३॥

13. As fire, on account of difference in time, is the giver of results quite differently, so it is due to difference in place and difference in form.

शीतकाले प्रियो वह्निरूष्मे त्वप्रिय एव हि।
हिमोष्णदेशभेदेन प्रियश्चाप्रिय एव च ॥१ ४॥

14. Fire is pleasant in winter, but only unpleasant in summer. Also, it is pleasant or unpleasant on account of the difference between a cold and a hot country.

शीतप्रकृतिजीवानां प्रियोऽन्येषां तथेतरः।
अथाप्यधिकभावेनाल्पभावेनैवमीरितः ॥१ ५॥

15. For living beings whose natural disposition is cold, it is pleasant; and for others, it is unpleasant. Likewise, it is thus declared by its existence in greater or smaller measure.

एवं शीतं धनं दाराः पुत्रा राज्यं तथेतरत्।
अथाप्येवं महाराजो दारपुत्रधनैर्वृतः ॥१ ६॥

16. Thus are coldness, wealth, wife, sons, kingdom and the rest. So also is the king (Muktācūḍa) surrounded by wife, sons and wealth, in this manner.

शोचत्यनुदिनं कस्मान्न शोचन्तीतरे कुतः।
योऽयं भोगः सुखार्थोऽस्ति सोऽप्यनन्तो भवेन्ननु ॥१ ७॥

17. For what reason does he grieve everyday and why others (not having much enjoyment) do not grieve? This enjoyment which is for the sake of pleasure, even that cannot possibly be endless.

न केनचित्तदखिलं प्राप्तं यस्मात् सुखं भवेत्।
यत्किञ्चिल्लाभतो यत्स्यात् सुखं तत्रापि संशृणु ॥१ ८॥

18. That (enjoyment) has not been obtained by anybody entirely, by which there can be happiness. Even in that case where there may be happiness on account of the acquisition of whatever little (enjoyment there is), hear (the facts).

न तत् सुखं भवेन्नाथ यतो दुःखविमिश्रितम्।
दुःखं तु द्विविधं प्रोक्तं बाह्यमान्तरमित्यपि ॥१ ९॥

19. Lord! That cannot be happiness since it is mixed with sorrow. Sorrow is said to be of two kinds, external and internal.

बाह्यं शरीरसम्भूतं धातुदोषादिसम्भवम्।
आन्तरं मानसं प्रोक्तं तच्च वाञ्छासमुद्भवम् ॥२ ०॥

20. The external one is produced by the body and arises out of defects in the humours (or essential ingredients of the body) and the like. The internal one is said to be mental and that has desire as its origin.

महत्तरं मानसं स्याद्येन ग्रस्तमिदं जगत्।
वाञ्छैव दुःखविटपिबीजं सुदृढशक्तिकम् ॥२ १॥

21. Mental (pain), by which this world is seized, can be greater (than physical pain). Desire alone is the seed of the tree of sorrow, having great power.

यया किङ्करतां प्राप्ताः कुर्वन्त्येव दिवानिशम्।
इन्द्रादयोऽपि विबुधाः स्वर्निवासाः सदोदिताः ॥२२॥

22. By that (desire) even gods like Indra who are residents of heaven and ever-existing, have attained to the state of servants and surely do work day and night.

सुखं वाञ्छावशेषेऽपि यदस्ति नृपसम्भव।
तद् दुःखमेव जानीहि यत् कृमिष्वपि सम्भवेत् ॥२३॥

23. Prince! The happiness which exists even when there is a remainder of desire, know that as sorrow alone. That can arise even in worms.

Note: Such happiness being mixed with sorrow is trivial and obtains even in worms.

वरं तिर्यक्कीटकृमिप्रभृतीनां सुखं तु यत्।
स्वल्पवाञ्छासम्मिलितं नृणां किं स्यात् सुखं वद ॥२४॥

24. But, the happiness of animals, insects and worms, which is mixed with very little desire is better. Say, what happiness can there be for men?

वाञ्छाशतसमाविष्टो यदि किञ्चिदुपेत्य तु।
सुखी भवेदिह तदा को हि न स्यात् सुखी वद ॥२५॥

25. If one who is overcome by a hundred desires could be happy here after having obtained a little, then say, who indeed cannot be happy?

अखिलाङ्गे वह्निदग्धे सूक्ष्मपाटीरबिन्दुना।
यदि शीतलदेहः स्यात्तदा सोऽपि सुखी भवेत् ॥२६॥

26. Even he (the one endowed with a hundred desires) can be happy if there can be a cool body by (the application of) a little drop of sandal in one burnt by fire in his entire body.

प्रियायाः सम्परिष्वङ्गात् सुखं प्राप्नोति वै नरः।
तत्रैवाङ्गस्य विषमबन्धाद् दुःखं भवेन्ननु ॥२७॥

27. Man indeed obtains pleasure from the close embrace of his beloved. On that occasion itself, there can indeed be pain on account of the rough holding (or uneven posture) of the body.

रत्यावेशात् परिश्रान्तिः सर्वेषां जायते किल।
अनन्तरं भारवाहपशोरिव परिश्रमः ॥२८॥

28. Fatigue is certainly produced for everybody after the flurry (or passion) of copulation as there is fatigue for an animal carrying a load.

कथं पश्यसि तत् सौख्यं नाथैतन्मे समुच्यताम्।
यावत् सुखं प्रियासङ्गे नाडीसंघट्टसम्भवम् ॥२९॥
तवास्ति तावन्न किमु शुनामस्तीह तद्वद ॥३०(a)॥

29-30(a). Lord! How do you see that as happiness? Let this be declared to me. As much as there is pleasure for you in the union with the beloved arising from the friction in the Nāḍī-s (nerves, arteries or veins), is there not so much here for dogs (having a similar union)? Tell me that.

यत्ततो ह्यतिरिक्तं ते दृष्टसौन्दर्यसम्भवम् ॥३०(b)॥
तत् केवलाभिमानोत्थं स्वाप्नस्त्रीसङ्गमे यथा ॥३१(a)॥

30(b)-31(a). If what is greater than that (pleasure mentioned

above) is the one arising from the beauty (of the beloved) seen (or enjoyed) by you, then, that is produced from mere conceit (or fanciful notion), as it is in the union with a woman in a dream.

पुरा कश्चिद्राजसुतो मन्मथाधिकसुन्दरः ॥३ १ (b)॥
काञ्चित् सुरूपिणीं प्राप्तः स्त्रियं सर्वमनोहराम्।
अत्यन्तमनुरक्तः स तस्यां राजकुमारकः ॥३ २॥

31(b)-32. Formerly, a certain prince, more beautiful than the god of love, obtained (as his wife) a certain lovely woman who fascinated everyone. That prince was extremely attached to her.

सा त्वन्यस्मिन् राजसुतभृत्ये संसक्तमानसा।
स भृत्यो राजपुत्रं तं वञ्चयामास युक्तितः ॥३ ३॥

33. But, her mind was attached to another person, the servant of the prince. That servant cheated that prince through a scheme.

मदिरां मोहनार्थाय तस्मै दत्त्वाऽतिमात्रकम्।
ततो मदान्धाय चेटीं काञ्चित् प्रेष्य कुरूपिणीम् ॥३ ४॥
बुभुजे तां तस्य पत्नीं सर्वलोकैकसुन्दरीम् ॥३ ५ (a)॥

34-35(a). Giving him spirituous liquor excessively for stupefying him and then sending a certain ugly maid to (the prince) who was blinded by intoxication, he enjoyed that prince's wife who was the most beautiful in the entire world.

एवमेव चिरं तत्र मदान्धो नृपतेः सुतः ॥३ ५ (b)॥
प्रत्यहं चेटिकां गच्छन् स्वात्मानं सममंसत।
धन्योऽहमीदृशीं लोकसुन्दरीं प्राणप्रेयसीम् ॥३ ६॥
उपगच्छाम्यहं नित्यं न मेऽस्ति सदृशः क्वचित् ॥३ ७(a)॥

35(b)-37(a). Quite so, the king's son, blinded by intoxication for a long time there and copulating with the maid everyday, valued himself highly: I am fortunate. I approach everyday such a

beautiful woman who is my lover as dear as life. There is none like me anywhere.

एवं वृत्ते चिरे काले कदाचिद् दैवयोगतः ॥३ ७(b)॥
भृत्यो निधाय पानं स कार्ये चात्यन्तिके ययौ।
अथ राजकुमारस्तत्पानं नात्यन्तिकं पपौ ॥३ ८॥

37(b)-38. When a long time passed in this manner, at one time, that servant accidentally putting the drink down, went away on excessive work. Then, the prince did not drink that liquor too much.

निमित्ततो ययौ शीघ्रं रत्युत्सुकितमानसः।
शयनीयं मनःकान्तं सर्वभोगर्द्धिसंयुतम् ॥३ ९॥
शचीगृहं देवपतिरिव नन्दनसंस्थितम् ॥४ ० (a)॥

39-40(a). For some apparent reason, he went away quickly, with a mind restless for enjoyment, to his pleasant bed-chamber endowed with excellent objects of enjoyment, as the chief of the gods Indra (goes to) the residence of his consort Śacī situated in his garden.

पराद्धर्यपर्यङ्कगतां तां चेटीमुपसङ्गतः ॥४ ० (b)॥
कामवेगेन विवशो बुभुजेऽत्यन्तहर्षतः ॥४ १ (a)॥

40(b)-41(a). He approached that maid resting on the finest bed and having lost control over himself due to the agitation caused by lust, enjoyed her with the greatest delight.

उपलभ्याथ रत्यन्ते चेटीं तां विकृताकृतिम् ॥४ १ (b)॥
शङ्कितोऽमर्षितश्चापि किमेतदिति चिन्तयन्।
क्व सा मम प्रियतमेत्येवं तामन्वपृच्छत ॥४ २॥

41(b)-42. Then, at the end of enjoyment, finding her out as the maid with a loathsome appearance and thinking ''What is this?'',

he became suspicious and angry. He questioned her thus: Where is she, my most beloved wife?

पृष्टैवं तेन सा चेटी विमदं तं निशाम्य तु।
भीता न किञ्चित्तं प्राह वेपमाना तदा ततः ॥४३॥

43. That maid, questioned by him thus and having observed him as free from intoxication, did not say anything to him then, frightened and trembling. Thereupon –

आलक्ष्य राजपुत्रोऽपि वैषम्यं चात्मवञ्चनम्।
वामेन जग्राह कचे चेटीं क्रोधारुणेक्षणः ॥४४॥
कृपाणिमाददे दक्षहस्तेन नृपसम्भवः।
तर्जयंस्तां प्रत्युवाच वद वृत्तं यथातथम् ॥४५॥
नो चेन्न स्याज्जीवितं ते क्षणमात्रमपि द्रुतम् ॥४६ (a)॥

44-46(a). the prince, with his eyes red with anger, discerning the injustice and the trick played on him, caught hold of the maid by her hair with the left hand and took hold of his sword with the right hand. The prince spoke to her threatening: Tell the events exactly. Otherwise, your life cannot be there even for a moment. (Tell me) quickly.

सैवं निशम्य तद्वाक्यं भीता प्राणपरीप्सया ॥४६ (b)॥
जगौ यथावत् तत् सर्वं चिराद् वृत्तं समास्थितम्।
प्रादर्शयच्चापि तस्मै तां भृत्येन सुसङ्गताम् ॥४७॥

46(b)-47. She, having heard his words thus and frightened on account of her desire for preserving her life, described exactly all those events spread over a long time. She also showed him the princess closely united with the servant (at their usual place).

क्वचिद् भूमौ कटे भृत्यं कृष्णं पिङ्गललोचनम्।
प्रांशुं मलिनसर्वाङ्गं रुक्षवक्त्रं जुगुप्सितम् ॥४८॥

समाश्लिष्य रतिश्रान्तां सर्वाङ्गैः प्रेमभावतः।
मृदुबाहुलतावृत्तग्रीवस्य वदने स्वकम् ॥४९॥
निवेश्य वक्त्रकमलं पद्भ्यामाश्लिष्य गाढतः।
तस्योरुयुग्मं तद्धस्तसंसक्तगुरुसुस्तनीम् ॥५०॥
वासन्तिकामिव लतां वृतां कुसुमकोरकैः।
रोहिणीं राहुणोपेतामिवापश्यन्नृपात्मजः ॥५१॥

48-51. The prince saw the tall, dark and red-eyed servant who was disgusting, dirty in his entire body and having a rough face, somewhere on a straw-mat on the ground, embracing the princess, who was tired after enjoyment, with all his body and with love. (The prince saw his) wife, who was like a vernal creeper covered by flower-buds and the star Rohiṇī eclipsed by (the demon) Rāhu, with her lotus-like mouth fixed on the mouth of the servant whose neck was surrounded by her soft and creeper-like arms, clasping tightly by her feet the pair of his thighs and her large breasts clinging to his hands.

एवंविधां समालोक्य निद्रयाऽपगतस्मृतिम्।
मोमुह्यमानश्चात्यन्तं क्षणं पश्चाद् धृतिं भजन् ॥५२॥
यत्प्राह राजतनयस्तन्मत्तः श्रूयतां ननु ॥५३ (a)॥

52-53(a). Having seen her, who was devoid of memory due to sleep, in such a manner and being disturbed in mind very much for a moment and acquiring courage thereafter, what the prince said, let that be heard from me.

धिङ्मामनार्यमत्यन्तं मूढं मदविमोहितम् ॥५३ (b)॥
धिग् ये स्त्रीष्वभिसंप्रीता धिक् तांश्च पुरुषाधमान्।
न कामिन्यः कस्यचित् स्युर्वृक्षस्येव च शारिकाः ॥५४॥

53(b)-54. Fie upon me who am unworthy, extremely foolish and deluded by intoxication. Fie upon those, the meanest of men, who are greatly delighted in women. Beautiful women cannot belong to anyone as Śārikā birds to a tree.

Note: Birds fly away to such trees where desired fruits are available.

किमहं मां प्रवक्ष्यामि मुग्धं महिषपोतवत्।
जानन्तमेनां प्राणेभ्यः प्रेष्ठां सुचिरकालतः ॥५५॥

55. What shall I say of me, stupid like the young of a buffalo, regarding this woman for a very long time as the most beloved, even more than my life?

न स्त्रियः कस्यचिद्धा स्युर्वेश्या इव विटस्य हि।
यः स्त्रीषु विश्रब्धमनाः स एव वनगर्दभः ॥५६॥

56. Also, women cannot belong to anybody indeed, as a harlot (cannot belong) to a sensual person. He who has a mind trusting in women, is only a wild ass.

या स्थितिः शारदाभ्रस्य क्षणिका ह्यनवस्थिता।
ततोऽपि पेलवा स्त्रीणां स्थितिरत्यन्तचञ्चला ॥५७॥

57. Weaker than the state of the autumnal cloud, which is momentary and unsteady, is the state of women, which is extremely fickle.

नाहमद्यावधि ह्येवं स्त्रीस्वभावमहोऽविदम्।
यन्मां सर्वात्मनाऽऽसक्तं त्यक्त्वा भृत्यमनुव्रता ॥५८॥

58. Alas! I did not know surely till today the nature of women in this manner, though, abandoning me attached to her wholeheartedly, she has been devoted to a servant.

अन्यासक्ता गूढभावा मयि छद्मानुरागिणी।
प्रदर्शयन्ती भक्तिं स्वां नटीव विटमण्डले ॥५९॥

59. (She has been) attached to another, having secret conduct

and disguised affection towards me, showing her devotion like a courtesan among a group of sensual persons.

नाविदं लेशतोऽप्येनां मदिरामत्तमानसः।
छायेव मां सङ्गतेति मत्वा विश्रब्धमानसः ॥६०॥

60. I did not understand her even a little with my mind intoxicated by spirituous liquor. Thinking that she was attached to me like a shadow, I had a trustful mind.

अप्रेक्षणीयां चेटीं तां वञ्चितश्चिरसङ्गतः।
नूनं मत्तो मूढतमः को भवेज्जगतीतले ॥६१॥
य एवं विस्रम्भपूर्वमनया चिरवञ्चितः ॥६२(a)॥

61-62(a). Cheated by her, I have, for a long time, united with that maid who is ugly to look at. Who indeed can be more foolish in this world than me who have thus been deceived for a long time by her (my wife) with confidence?

अहोऽयं भृत्यहतकः सर्वाङ्गविकृताकृतिः ॥६२(a)॥
किमस्मिन्ननया दृष्टं सौन्दर्यं सर्वतोऽधिकम्।
यतो मां निजसौन्दर्याहृतलोकावलोकनम् ॥६३॥
अनुरक्तं सर्वथैव त्यक्त्वैनमुपसङ्गता ॥६४(a)॥

62(b)-64(a). Alas! This wretched servant has a loathsome appearance in the whole body. What beauty, which is greater all round, has been perceived in him by her on account of which she has united with him, abandoning me who am exceedingly fond of her and who have attracted the sight of the people by my own beauty?

एवं प्रलप्य बहुधा निर्विण्णोऽतितरां तदा ॥६४(b)॥
राजपुत्रो वनं प्रागात् सर्वसङ्गविवर्जितः ॥६५(a)॥

64(b)-65(a). Having lamented thus in many ways and exceed-

ingly disgusted (with everything), the prince then proceeded to the forest without any attachment.

तस्माद् राजकुमारैतत् सौन्दर्यं मनसोत्थितम् ॥६५(b)॥
यथा त्वं मयि चात्यन्तसौभगेक्षणपूर्वकम्।
रतिं विन्दस्यतितरां तथा वा तद्विशेषतः ॥६६॥
विन्दन्ति रतिमत्यन्तं योषित्सु विकृतास्वपि।
अत्र ते प्रत्ययं वक्ष्ये शृणु प्रिय समाहितः ॥६७॥

65(b)-67. Prince! Therefore, this beauty has arisen because of the mind. As you exceedingly obtain enjoyment preceded by seeing very great beauty in me, in that manner or better than that, people get very great delight even in deformed women. In this matter, I shall tell you the knowledge (which can bring conviction). Dear! Hear with concentration.

विलोक्यते या हि योषित् सा बहिः सुव्यवस्थिता।
या च तत्प्रतिबिम्बात्मरूपिणी चित्तसंश्रया ॥६८॥
सङ्कल्परूपिणी तस्याः सौष्ठवं मनसोल्लिखन्।
पौनःपुन्येन तदनु वाञ्छामुपसमागतः ॥६९॥
क्षुब्धेन्द्रियो नरस्तस्यां रतिमाप्नोति सर्वतः।
अक्षुब्धे त्विन्द्रिये न स्यात् सुन्दर्यामपि वै रतिः ॥७०॥

68-70. That woman who is looked at is indeed settled outside (the viewer). The one having a form which is of the nature of her reflection dwelling in the mind has the characteristic of imagination. Repeatedly painting her beauty by the mind and falling into (or feeling) desire afterwards, the man with an agitated sense-organ obtains enjoyment in her all round. When the sense-organ is not agitated, there cannot be enjoyment even in a beautiful woman.

तत्र मूलं समुल्लेखः सौष्ठवस्य पुनः पुनः।
अतः क्षोभो नैव दृष्टो बालानां योगिनामपि ॥७१॥

71. The root (or source) of that (desire) is the repeated painting of the beauty (in the mental canvas) (through imagination). Therefore, agitation is not at all observed in children and also Yogin-s.

तथा च यो यो यस्यां तु रतिं विन्दति मानवः।
सुन्दर्यां वाऽपि चान्यस्यां तत्र सौष्ठवमुल्लिखेत् ॥७२॥

72. So also, whichever man obtains enjoyment in whichever woman, beautiful or otherwise, there, he should paint (in his mind) (or imagine) her beauty.

दृश्यन्ते योषितोऽत्यन्तबीभत्साकारविग्रहाः।
तरुणैः सङ्गतास्ताश्च दृश्यन्तेऽपत्यहेतुतः ॥७३॥

73. Women having bodies with extremely disgusting appearance are seen. They are also seen to have united with young men by reason of the existence of children.

विरूपतोल्लेखनं वाऽप्यनुल्लेखस्तु सौष्ठवे।
यदि स्यात्तत् कथं नॄणां रतिस्तासु हि सम्भवेत् ॥७४॥

74. If there would be either the conception of ugliness or the absence of the conception of beauty (even when it is there), then, how indeed can there be enjoyment in them for men?

किं वक्तव्यमहो नॄणां कामिनां क्षिप्तचेतसाम्।
जघन्याङ्गेऽपि सौन्दर्यं भासते सर्वतोऽधिकम् ॥७५॥

75. Alas! What should we say? For lustful men whose minds are distracted, beauty appears even in the worst part of the body more than everything.

मलमूत्रपरिक्लिन्नं यदङ्गं तत्र सौभगम्।
पश्येच्चेत् कुत्र नो पश्येत् सौन्दर्यं तन्ममेरय ॥७६॥

76. If one should see beauty in that part which is wet with impure excretions, where would he not see beauty? Tell me.

तस्मात् सौन्दर्यमेतद्वै राजपुत्र निशामय।
अभिमानमृते नैव सुखहेतुर्भवेत् क्वचित् ॥७७॥

77. Prince! Therefore, hear this. Without conception, this beauty cannot at all become the cause of happiness anywhere.

क्षौद्रमाधुर्यवद् देहे सौन्दर्यं सहजं यदि।
तद् बालानां कुमाराणां कुतो नो भाति तद्वद ॥७८॥

78. If beauty is natural to the body like the sweetness of honey, then, why does it not appear to young boys?

देशभेदेषु दृश्यन्ते विविधाकृतयो नराः।
एकपादैकनयना लम्बकर्णा हयाननाः ॥७९॥
कर्णप्रावरणाः फालवक्त्रा निर्गतदंष्ट्रकाः।
विनसा दीर्घनासाश्च लोमच्छन्ना विलोमकाः ॥८०॥
पिङ्गकेशाः श्वेतकेशा विकेशाः स्थूलकेशकाः।
श्वित्रवर्णाः काकवर्णाः पिङ्गला लोहिताङ्गकाः ॥८१॥

79-81. Men of various bodily forms are seen in different countries; those with one leg or one eye or long ears or horse-like face; persons with enclosed ears, those with plough-like mouths or with large teeth projecting out, noseless ones or long-nosed ones, those covered with hair or hairless ones; people with reddish-brown hair or white hair, hairless ones and those with thick hair, those having the colour of people affected by white leprosy or black like crows, people who are yellowish in complexion and those whose bodies are red.

एवं बहुविधा मर्त्याः सजातिवनितासु ते।
रतिं विन्दन्ति त्वमिव राजपुत्र निशामय ॥८२॥

82. Prince! Thus, those men of numerous kinds obtain enjoyment in women of the same kind, like you. Observe this!

सुखसाधनभूतेषु मुख्यं यत् स्त्रीवपुः स्थितम्।
सर्वप्रियं यत्र सर्वे मुह्यन्ति विबुधा अपि ॥८३॥

83. The body of a woman, which stands foremost among those which have become the means of happiness, is dear to everybody where, all people, even wise ones, are infatuated.

पुंसां वपुस्तथा स्त्रीणां प्रियमत्यन्तसुन्दरम्।
विमर्शय सुबुद्ध्या त्वं राजपुत्र यथास्थितम् ॥८४॥

84. So also, the body of men (appears) pleasing and extremely beautiful to women. Prince! You investigate the matter as it stands with your excellent intellect.

मांसलिप्तमसृक्क्लिन्नं शिराबद्धं त्वगाततम्।
अस्थिपञ्जरकं लोमच्छन्नं पित्तकफाहितम् ॥८५॥
मलमूत्रकुसूलं तच्छुक्रशोणितसम्भवम्।
मूत्रद्वारसमुद्भूतमहो प्रियमिहेष्यते ॥८६॥

85-86. Alas! That which is covered with flesh, wet with blood, bound by blood-vessels and nerves, spread over by skin, a cage of bones, covered by hair, containing bile and phlegm, a storehouse for faeces and urine, that which arises from semen and blood and born from (near) the opening for (the ejection of) urine, is regarded here as agreeable.

य एवमतिबीभत्से वितन्वन्ति रतिं नराः।
विट्कृमिभ्यः कुतस्तेषां भवेदन्तरमीरय ॥८७॥

87. Tell me how there can be difference between the worms in excreta and those men who thus make their pleasure in an extremely disgusting object.

राजपुत्र तनुरियं प्रिया हि नितरां तव।
विभावय विवेकेन धातूनां च पृथक्स्थितिम् ॥८८॥

88. Prince! This body is indeed extremely dear to you. Contemplate with discrimination the different states of the essential ingredients of the body.

एवमन्यत्रोपयोज्ये मधुराम्लादिषड्रसे।
परिणामस्वभावं तु सूक्ष्मदृष्ट्या विभावय ॥८९॥

89. Thus, observe carefully with your subtle intellect the innate disposition for transformation (or decline) in the six tastes of sweetness, sourness and the like which are to be used (or enjoyed) elsewhere.

भक्षितस्यापि सर्वस्य विड्भावः परिणामके।
सर्वथा नात्र सन्देहः सर्वैरेव विभावितः ॥९०॥

90. Even for everything that is eaten, there is the state of excreta after digestion. There is no doubt at all in this matter. This is quite understood by everybody.

वदैवं संस्थिते लोके किं प्रियं स्यात् किमप्रियम्।
इत्युक्तो हेमचूडोऽथ वैरस्यं विषये विदन् ॥९१॥
श्रुत्वाऽपूर्वं वाक्यजालं विस्मितोऽभवदञ्जसा ॥९२ (a)॥

91-92(a). Say, when it is thus established in the world, what is pleasing and what is not? Then, Hemacūḍa, thus addressed, understanding the insipidity of objects of sense and having heard the extraordinary speech (of Hemalekhā) was justly astonished.

विचार्य भूयस्तत्सर्वं यदुक्तं हेमलेखया ॥९२ (b)॥
भोगेषु जातनिर्वेदः परं वैराग्यमाप्तवान् ॥९३ (a)॥

92(b)-93(a). Reflecting again on everything that was uttered by

Hemalekhā and with disgust produced in enjoyments, he obtained the greatest indifference to worldly pleasures.

अथ क्रमेण पृष्ट्वा तां प्रियां ज्ञात्वा च तत्पदम् ॥९३ (b)॥
केवलां चितिमात्मस्थां त्रिपुरामात्मरूपिणीम्।
बुध्वाऽभवद् विमुक्तात्मा स्वात्मभूताखिलेक्षणः ॥९४॥

93(b)-94. Then, having questioned his beloved gradually, having understood that state (of the Truth) and having known Tripurā who is the Pure Intelligence (or Consciousness) abiding in his own self (or inner organ of perception) and whose natural state is the Self (or the Supreme Spirit), he became a liberated soul beholding everything as his own Self.

जीवन्मुक्तः समभवत् ततस्तस्यानुजोऽपि हि।
मणिचूडोऽविदद् भ्रातुर्मुक्ताचूडोऽपि पुत्रतः ॥९५॥

95. He became liberated while living. Thereafter, his brother Maṇicūḍa also knew (the Reality) from his brother (Hemacūḍa); and Muktācūḍa (the father) also from his son.

मुक्ताचूडप्रिया चापि स्नुषया ज्ञानमासदत्।
मन्त्रिणश्चापि पौराश्च बभूवुर्ज्ञानशालिनः ॥९६॥

96. The wife of Muktācūḍa also attained Knowledge through her daughter-in-law. The ministers and the citizens also became endowed with Knowledge.

न तत्र नगरे कश्चिदविद्वान् समजायत।
आसीद् ब्रह्मपुरप्रख्यं शान्तसंसृतिवासनम् ॥९७॥

97. In that city, no one was born who was not wise. It was resembling the city of Brahmā (the Creator) with worldly desires (or impressions) extinguished.

विशालनगरं तच्च जगत्यत्युत्तमं बभौ।
यत्र कीराः शारिकाश्च पञ्जरस्थाः पठन्ति वै ॥९८॥

98. That city of Viśāla became the most excellent in the world where parrots and Śārikā birds staying in their cages indeed recite (as follows):–

चितिरूपं स्वमात्मानं भजध्वं चेत्यवर्जितम्।
नास्ति चेत्यं चितेरन्यद् दर्पणप्रतिबिम्बवत् ॥९९॥

99. Worship your own Self which is of the nature of Pure Consciousness without objects to be known. There is no object to be known which is other than Pure Consciousness, like the reflection in a mirror.

Note: The Ultimate Reality is Pure Consciousness and the visible universe is like a reflected image in the mirror of Pure Consciousness and has no existence apart from the mirror.

चितिश्चेत्यं चितिरहं चितिः सर्वं चराचरम्।
यतः सर्वं चितिमनु भाति सा तु स्वतन्त्रतः ॥१००॥

100. The knowable object is Pure Consciousness, the I (or the subject) is Pure Consciousness and the entire world of movable and immovable objects is Pure Consciousness since everything shines after Consciousness, but it (shines) by itself.

अतश्चितिं जनाः सर्वभासिनीं सर्वसंश्रयाम्।
भजध्वं भ्रान्तिमुत्सृज्य चितिमात्रसुदृष्टयः ॥१०१॥

101. Therefore, O men! Worship Pure Consciousness, the illuminator of all and the dwelling place of everything, giving up delusion and perceiving Pure Consciousness alone.

कदाचिदेवं कीराणां श्रुत्वा वाक्यं महोदयम्।
ब्राह्मणा वामदेवाद्या नामाचख्युः पुरस्य तु ॥१०२॥

102. Once, Vāmadeva and other Brāhmaṇa-s, thus having heard the highly elevating words of the parrots, called the city by a (certain) name.

यतोऽत्र विद्यां तिर्यञ्चोऽप्याहुस्तस्मादिदं पुरम्।
प्रसिद्धविद्यानगरमिति नाम्ना प्रसिध्यतु ॥१०३॥

103. Since, even birds speak about Knowledge here, therefore, let this city be made known as the famous 'City of Knowledge'.

तदद्यापि च तेनैव नाम्ना तन्नगरं स्थितम्।
राम तस्मात्तु सत्सङ्गो मूलं सर्वशुभोदये ॥१०४॥

104. Consequently, that city is existing by that very name even today. Rāma! Therefore, association with the wise is the basis for the rise of all happiness.

सङ्गेन हेमलेखायाः सर्वे विद्याविदोऽभवन्।
तस्मात् सङ्गः परं मूलं राम जानीहि श्रेयसः ॥१०५॥

105. All became conversant with spiritual knowledge by the association of Hemalekhā. Rāma! Therefore, know association (with the wise) as the chief basis of the highest good.

पञ्चमोऽध्यायः

Chapter 5

एवं सत्सङ्गमाहात्म्यं श्रुत्वाऽत्रिसुतभाषितम्।
प्रहृष्टमानसो भूयः प्रष्टुमेवोपचक्रमे ॥१॥

1. Thus having heard the greatness of association with the wise, spoken by the son of Atri (Dattātreya), (Paraśurāma) whose mind was delighted, began questioning him again.

सत्यं प्रोक्तमिदं नाथ भवता शुभकारणम्।
सत्सङ्गरूपमेतच्च प्रत्यक्षेणैव भावितम् ॥२॥

2. Lord! The cause of happiness has been explained by you. This is true. This characteristic of association with the wise has been experienced (by me) directly (by my former association with Saṁvarta).

यो यथा सङ्गमाप्नोति फलं तस्य तथा भवेत्।
स्त्रियोऽपि हेमलेखायाः सङ्गात् सर्वे महाफलाः ॥३॥

3. Whoever obtains association in whatever manner, so would he have the consequence. All (the residents of the city), even women, had the highest reward by the association of Hemalekhā.

भूय इच्छाम्यहं श्रोतुं हेमचूडस्तया कथम्।
बोधितस्तन्ममाचक्ष्व विस्तरेण दयानिधे ॥४॥

4. I wish to hear again as to how Hemacūḍa was instructed by her. Storehouse of compassion! Tell me that in detail.

एवं रामेणानुयुक्तो दत्तात्रेय उवाच तम्।
शृणु भार्गव वक्ष्यामि कथां परमपावनीम् ॥५॥

5. Thus asked by Rāma, Dattātreya said to him: Bhārgava! I shall tell you the story which is most purifying. Listen.

एवं तस्या वचः श्रुत्वा विषयान् विरसान् विदन्।
तेषु सञ्जातनिर्वेदो विमना इव संबभौ ॥६॥

6. Having thus heard the words of Hemalekhā and regarding the objects of sense as insipid, Hemacūḍa, to whom disgust had arisen for them, became, as it were, disconsolate.

चिरस्थितविषयजवासनानां वशं गतः।
त्यक्तुं वा सङ्ग्रहीतुं वा नाशकत् सहसा हि सः ॥७॥

7. Coming under the influence of desires (or mental impressions), born of objects of sense, existing for a long time, he was indeed unable either to abandon them forcibly or to grasp (or accept) them.

प्रियां न किञ्चित् प्रोवाच राजपुत्रोऽतिलज्जितः।
कांश्चिच्च दिवसानेवमनयच्चिन्तयाऽऽकुलः ॥८॥

8. The Prince did not tell anything to his beloved, being very much ashamed. Thus, he passed some days overcome by anxiety.

विषयेषु प्रसक्तेषु स्मृत्वा तत् प्रिययोदितम्।
विगर्हन्नेव स्वात्मानं बुभुजे वासनावशः ॥९॥

9. When objects of sense were obtained, remembering what was uttered by his beloved and despising himself, he enjoyed them under the influence of mental impressions (left by past experiences).

वासनावेगवशतो विषयाननुगच्छति।
दृष्ट्वैव विषयान् दोषान् प्रियाप्रोक्तान् विचिन्तयन् ॥१०॥

शोकसंविग्नहृदयो विषीदति मुहुर्मुहुः।
एवं तस्याभवच्चित्तं चलद्दोलास्थितं यथा ॥१ १॥

10-11. Subject to the impulse of desires (or mental impressions), he goes after objects of sense. Merely on seeing the objects, thinking of the defects (in the objects or the enjoyment thereof) narrated by his wife, he is dispirited over and over again with his heart agitated by sorrow. Thus, his mind became (unsteady) like one situated on a moving swing.

भोज्यं वस्त्रं भूषणं वा योषिद् वाहनमेव वा।
मित्राणि वाऽपि सुहृदो नेषत्तं सुखयन्ति वै ॥१ २॥

12. Food, garment, ornament, woman, vehicle, friends or even affectionate ones do not make him happy even a little.

नष्टाखिलार्थ इव स शोचत्येव निरन्तरम्।
वासनाविवशः सर्वं त्यक्तुं नाशकदञ्जसा ॥१ ३॥

13. Like one who has lost all his wealth, he grieves constantly. Helpless, on account of acquired mental impressions, he was not able to abandon everything quickly.

नोपभोक्तुं तथा शक्तो दोषदृष्टियुतस्ततः।
एवं तं शोकवशतो विवर्णवदनेक्षणम् ॥१ ४॥
हेमलेखा समालक्ष्य कदाचित् सङ्गता रहः।
किं नाथ पूर्ववत्त्वं नो लक्ष्यसेऽत्यन्तहर्षितः ॥१ ५॥

14-15. So also, he was not able to enjoy (the objects of sense) being endowed with the notion of defects (in such objects). Thereafter, Hemalekhā, who met him privately sometime, observing him thus with pale eyes and face on account of sorrow (said to him): Lord! Why are you not seen to be extremely happy as before?

शोचन्तमिव पश्यामि कुत एवं तव स्थितिः।
कच्चिच्छारीर आत्मा ते नामयैर्बाध्यते सदा ॥१ ६॥

16. I see you as if grieving. Whence is this state of yours? Is your bodily self undisturbed by diseases always?

भोगेषु रोगभीतिं वै प्रवदन्ति मनीषिणः।
त्रिदोषसम्भवे देहे दोषवैषम्यसम्भवाः ॥१ ७॥
आमयाः प्रायशः सर्वदेहान् व्याप्यैव संस्थिताः।
सर्वथा ह्यप्रतीकार्यं वैषम्यं दोषजं ननु ॥१ ८॥

17-18. Learned ones speak of the fear of diseases in enjoyments. When there is the arising of the derangement of the three humours of the body, diseases produced by the unevenness in the three humours generally exist pervading all bodies. The unevenness born in the three humours of the body is indeed irremediable altogether.

अशनाद् वसनाद् वाचो दर्शनात् स्पर्शनादपि।
कालाद् देशात् कर्मतश्च दोषा वैषम्यमाप्नुयुः ॥१ ९॥

19. By reason of food, dwelling (or clothing), speech, seeing, touching, time, place and work, the disorder of the three humours may suffer unevenness.

अतस्तस्योद्भवो लोके सर्वथाऽलक्ष्यतां गतः।
इत्यतः सति वैषम्ये चिकित्सा सम्प्रकीर्तिता ॥२ ०॥

20. Therefore, the origin of that (uneveness) has gone entirely unobserved in the world. Consequently, when there is unevenness (of the disorder of the humours), medical treatment is prescribed.

नोक्ता चिकित्साऽनुत्पत्तौ वैषम्ये केनचित् क्वचित्।
तद्वद् प्रिय कस्माद्धि शोकस्य तव सम्भवः ॥२ १॥

21. Medical treatment is not indicated anywhere by anybody when the unevenness (of the disorder of the humours) has not risen. Therefore, tell me beloved! For what reason has your sorrow arisen?

इति श्रुत्वा हेमलेखां प्राह राजसुतस्ततः।
प्रिये शृणु प्रवक्ष्यामि यन्मे शोकस्य कारणम्॥२२॥

22. Thus having heard Hemalekhā, the Prince said thereafter: Hear my dear! I shall tell you what is the cause of my sorrow.

त्वदुक्त्या यत्पुरा मेऽभूत् सुखदं तद्धतं ननु।
न पश्याम्यधुना किञ्चिदपि मे सुखवर्द्धनम्॥२३॥

23. By your speech, that which was giving pleasure to me before has indeed been destroyed. Now, I do not see anything at all which would increase my happiness.

राज्ञा वितीर्णो विषयः सुखदोऽपि समन्ततः।
वध्यं न सुखयेद् यद्वत्तथा तस्मान्न मे सुखम्॥२४॥

24. Even though the objects of enjoyment given by the king are pleasure-giving all round, they cannot please one sentenced to be killed. So also, there is no happiness for me on account of such objects.

विषयान् सेवमानोऽहं सदा विष्टिगृहीतवत्।
तत् पृच्छामि प्रिये ब्रूहि किं कृत्वा सुखमेम्यहम्॥२५॥

25. Dear! I ask you to tell me that doing which I shall attain happiness, I, who am always pursuing objects of sense like one held for forced labour.

एवं तेन समापृष्टा हेमलेखा तदाऽब्रवीत्।
नूनमेष सुनिर्वेदमागतो मद्वचःश्रुतेः॥२६॥

26. Thus asked by him, Hemalekhā said to him then (thinking as follows:) Certainly, this one has arrived at complete indifference to worldly objects from hearing my words.

अस्ति बीजं श्रेयसोऽस्मिन् यत एवंविधो भवान्।
येषु श्रेयो ह्यसम्भाव्यं त एवं वाक्यगुम्फनैः॥२७॥
न ह्यण्वपि विशेषेण विशिष्यन्ते कदाचन॥२८(a)॥

27-28(a). The source of supreme good is here since you are (disgusted with enjoyments) in this manner. In whom (attainment of) supreme good is impossible, they never surpass others even a little through this characteristic difference, viz., the good composition of words in this manner.

चिरं संराधिता हृत्स्था प्रसन्ना स्वात्मदेवता॥२८(b)॥
त्रिपुरा येन तस्यैव भवेदेवंविधा स्थितिः॥२९(a)॥

28(b)-29(a). With whom Tripurā, the Deity who is one's own Self abiding in the Heart, worshipped for a long time, is pleased, only for such a person, a situation of this kind can happen.

इत्यालोच्यातिविदुषी बुबोधयिषती प्रियम्॥२९(b)॥
गोपयन्ती स्ववैदुष्यं प्राहान्यव्यपदेशतः॥३०(a)॥

29(b)-30(a). The extremely intelligent Hemalekhā, thus having considered, wishing to teach her husband and concealing her learning, spoke to him through another pretext.

Note: Hemalekhā describes through an allegory her own liberation from the fetters of worldly existence in the following verses. The key to this parable is given in Chapter 8. But, notes are added to the following verses to enable the reader to follow the allegory intelligently.

शृणु राजकुमारेदं यन्मे वृत्तं पुरातनम्॥३०(b)॥

पुरा मे जननी काञ्चित् क्रीडनाय सखीं ददौ।
सा स्वभावसती काञ्चिदसतीमनुसङ्गता ॥३ १ ॥

30(b)-31. Prince! Hear this ancient story of mine. Long ago, my mother gave me a certain friend for playing with. She, who was naturally a good person, associated with a certain bad woman.

Note: The mother is Pure Consciousness. The heroine of the story, Hemalekhā, is the soul or individualised Consciousness called Jīva. The friend is the Buddhi (or intellect). The bad woman is Avidyā (or Nescience or Ignorance).

सा विचित्रविधाश्चर्यसृष्टिसामर्थ्यसंयुता।
अलक्षिता मे जनन्या सख्या मे सङ्गताऽभवत् ॥३ २ ॥

32. That bad woman was endowed with the power of creating wonderful things of various kinds. Unseen by my mother, she became associated with my friend.

Note: When ignorance exercises control over the intellect of the individual soul, Pure Consciousness is not even aware of it. In other words, in reality, Pure Consciousness does not even cognize the intellect or the ignorance. Because, from the point of view of Pure Undivided Consciousness, the intellect and the world do not exist. They are only false appearances like reflections in a mirror.

असच्चारित्रयाऽत्यन्तं सङ्गता मम सा सखी।
प्राणेभ्योऽपि प्रियतमा सदा तद्वशगा ह्यहम् ॥३ ३ ॥

33. That friend of mine associated very much with that woman of bad conduct. She (my friend) was most dear to me, even more than my life. I was indeed always under her control.

न तां विहाय मे संस्था क्षणार्द्धं वा क्वचिद्भवेत्।
सा निर्मलस्वभावेन मां वशीकृत्य संस्थिता ॥३ ४ ॥
निरन्तरं तद्गतात्मस्वभावाऽभवमञ्जसा ॥३ ५ (a)॥

34-35(a). Leaving her, my continuance in my state cannot happen even for half a moment. She remained controlling me because of her stainless nature. I became truly one having her nature with my self reaching to her constantly.

सा तया दुष्टया युक्ता नट्या चित्रस्वभावया ॥३ ५ (b)॥
परोक्षवृत्तिमानीता स्वपुत्रेणाभियोजिता ॥३ ६ (a)॥

35(b)-36(a). Associated with that wicked actress having a diversified (or strange) nature, (my friend) was led towards unknown attitudes and joined to her son.

Note: The son is Moha or Delusion. ''Unknown attitudes'' indicate desire for states like residence in heaven and efforts to achieve them. Or, Parokṣa Vṛtti also indicates ''secret conduct'' or vile associations and actions.

तस्याः पुत्रोऽतिमूढात्मा मदिराघूर्णितेक्षणः ॥३ ६ (b)॥
बुभुजे तां समाक्रम्य सर्वदा मत्समक्षतः ॥३ ७(a)॥

36(b)-37(a). Her son (Delusion, the son of Ignorance) was extremely foolish and had eyes rolling (unsteadily) due to spirituous liquor. Taking possession of her (i.e., my friend Intellect), he enjoyed her at all times in my presence.

सा तेनाक्रान्तसर्वाङ्गी भुज्यमानाऽनुवासरम् ॥३ ७(b)॥
न मां जहौ कदाचिच्च तत्स्पृष्टा तेन चाप्यहम्।
ततः पुत्रः समुत्पन्नो मूढस्य सदृशाकृतिः ॥३ ८॥

37(b)-38. She, with all her body overcome by him and being enjoyed by him everyday, did not leave me at any time. Therefore, I also was touched (or affected) by him. Thereafter, a son was born to that foolish man (and my friend) having a similar form.

Note: (1) Even when overcome by delusion, all the functions of the intellect continue to be illuminated by the light of individualis-

ed Consciousness (Jīva). (2) On account of identifying with the intellect, the individualised Consciousness (Jīva) considers itself as seized by delusion. (3) The intellect overcome by delusion, gives birth to the son ''Mind''. The similarity of form refers to the falsity of its nature.

तरुणः सोऽभवत्तूर्णमतिचञ्चलसंस्थितिः।
पितुर्मौढ्येन संयुक्तः पितामह्या गुणेन च ॥३९॥

39. That son became a youth quickly. His state was extremely fickle. He was endowed with the foolishness of his father and the quality of his grandmother.

Note: Mind, the offspring of delusion, is foolish. It has the ability, like Grandmother Ignorance, to bring about false perceptions or creations.

अनेकचित्रनिर्माणसामर्थ्येन समावृतः।
पितामह्या शून्यनाम्न्या पित्रा मूढाभिधेन च ॥४०॥
अस्थिराह्वः शिक्षितोऽभूत् स्वयं चातिविशारदः।
गतिमप्रतिबद्धां वै शीघ्राच्छीघ्रां समासदत् ॥४१॥

40-41. He was abounding with the ability for various strange creations. He, named Asthira (or Unsteady), himself very clever, was taught by his paternal grandmother having the name Śūnyā (or Void) and by his father having the name Mūḍha (or Foolish) and reached quickly a rapid course which was unobstructed.

Note: The son, Mind, is rightly named Asthira (Unsteady). The grandmother Avidyā (or Ignorance) is named Śūnyā (or Void) since Ignorance has no substance or reality vis-a-vis the Light of Consciousness. The father Moha (or Delusion) is named Mūḍha (or Foolish) since delusion brings foolishness.

एवं मम सखी स्वच्छस्वभावा जन्मतः सती।
असतीसङ्गतोऽत्यन्तं मालिन्यं समुपागता ॥४२॥

42. Thus, my friend, having a pure nature and virtuous from her birth, went to the state of very great impurity by reason of the association of that wicked woman.

Note: The intellect, though consisting of Sattva Guṇa (or purity), on account of its association with Avidyā (or Ignorance), became qualified by Rajoguṇa (or passion) and Tamoguṇa (or inertia).

सख्या प्रियेण पुत्रेणासत्स्वभावयुतेन सा।
चिरसङ्गात्तेषु दृढानुरागेण समायुता ॥४३॥

43. On account of long association with her friend (Ignorance), her beloved (Delusion) endowed with a wicked nature and her son (the fickle Mind), she was possessed of firm attachment to them.

जहौ मय्यनुरागं तु सर्वथा क्रमतः सखी।
अहं स्वभावसरला हातुं तत्सङ्गमञ्जसा ॥४४॥
अनीशा तत्परैवासं सर्वथा तामनुव्रता ॥४५(a)॥

44-45(a). Gradually, my friend completely gave up her affection for me. I, sincere by nature and helpless in abandoning her company quickly, was devoted to her alone and following her course of conduct in everyway.

Note: The individualised Consciousness (or Jīva), got identified with the intellect and considered the functions of the latter as its own.

अथ तस्याः प्रियो मूढो भुञ्जानस्तां तु सर्वदा ॥४५(b)॥
प्रसह्य मां समाक्रान्तुमुद्युक्तः सर्वथाऽभवत्।
नाहं स्वभावसंशुद्धा वस्तुतस्तद्वशं गता ॥४६॥

45(b)-46. Then, her foolish lover, enjoying her always, became zealously active in every way to take possession of me forcibly. I, who am pure by nature, did not yield to him in reality.

Note: The individualised Consciousness (Jīva) is untouched by Delusion even though it associates with or has the semblance of the intellect.

तथाऽपि लोके मेऽत्यन्तं परीवादो महानभूत्।
मूढेन सर्वथेयं च भुज्यते इति सर्वतः ॥४७॥

47. Even then, there arose a great stigma for me in the world for ever thus: ''This one is entirely enjoyed by the Foolish One at all times.''

अस्थिराख्यं स्वपुत्रं सा मयि न्यस्य सखी मम।
प्रियेण सम्परिष्वक्ता सर्वथा तत्पराऽभवत् ॥४८॥

48. She, my friend, entrusting her son Asthira (Unsteady) to me, and embraced by her lover was devoted to him at all times.

अथास्थिरो मया सम्यग् लालितः पोषितस्ततः।
प्रौढस्त्रियं पितामह्या अनुमत्योपसङ्गतः ॥४९॥

49. Then, Asthira (Unsteady) was fondled and nourished by me well. Thereafter, he associated with an adult lady with the permission of his paternal grandmother.

Note: This grown-up lady is Kalpanā or imagination. Her name given in the next verse indicates her nature.

सा प्रिया तस्य चपलाभिधाना हि प्रतिक्षणम्।
प्रियस्य सम्मतं रूपं भिन्नं भिन्नं मनोहरम् ॥५०॥
गृह्णात्याश्चर्यजननं प्रियमेवं स्वके वशे।
चक्रे साऽत्यन्तनिपुणा स्वनैपुण्यवशात् खलु ॥५१॥

50-51. That lover of his, named Capalā (or Fickle), takes different fascinating forms liked by her lover every moment, which produce wonder. Thus, she who was extremely clever,

indeed brought her lover under her control through her cleverness.

अस्थिरोऽपि क्षणेनैव त्वसंख्यशतयोजनम्।
प्रयात्यायाति च सदा न श्रान्तिमुपगच्छति ॥५२॥

52. Asthira also always goes forth and reaches countless hundreds of miles even in a moment and does not suffer fatigue.

समीहते यत्र गन्तुमस्थिरश्च यदा यदा।
तस्येष्टं च स्वरूपं तु कृत्वा सा चपलाऽपि हि ॥५३॥
तत्र तत्र स्थिता भूत्वा रमयत्येव स्वं प्रियम् ॥५४ (a)॥

53-54(a). Whenever Asthira wants to go anywhere, that Capalā (his lover) also, becoming established in those places and indeed making her own form agreeable to him, quite pleases her lover.

एवं सा चपला सम्यगस्थिरेण युता सती ॥५४ (b)॥
सुषुवे पञ्चतनयान् मातापितृपरायणान्।
ते समर्थाः पञ्चविधा मयि सख्या निवेशिताः ॥५५॥

54(b)-55. Thus, that Capalā, being united with Asthira completely, gave birth to five sons, attached to their father and mother. They were of five kinds and were capable. They were entrusted to me by my friend.

Note: The five sons are the five organs of perception relating to sound, touch, form, taste and smell. Mind and imagination thrive on sense-perceptions. So, the sons are said to be attached to the parents. They are said to be entrusted to the soul (or individualised Consciousness), since the latter is identified with sense-perceptions in worldly life.

अहं सख्यनुरक्ता तानकुर्वं बलवत्तरान्।
अथ ते पञ्चतनयाश्चपलायाः पृथक् पृथक् ॥५६॥

चक्रुरायतनं श्रेष्ठं विचित्रमतिविस्तृतम्।
पितरं स्ववशे चक्रुर्मात्रा सम्यग् विभाविताः ॥५७॥

56-57. I, who was attached to my friend, made them stronger. Then, those five sons of Capalā severally constructed a house each which was most excellent, wonderful and very much spread (or developed). Fostered well by the mother, they brought the father under their control.

Note: The house indicates the external organ of sense-perception: ear, skin, eye, tongue and nose.

आनयन्ति स्वायतनं पितरं तं क्षणे क्षणे।
तत्रास्थिरो ज्येष्ठसुतायतनं विनिविश्य तु ॥५८॥
अशृणोद् विविधान् शब्दान् सुस्वरानितरानपि ॥५९ (a)॥

58-59(a). Every moment, they were bringing their father to their house. There, Asthira, having entered the house of the eldest son, heard various kinds of sounds, melodious and otherwise.

क्वचिन्मधुरसङ्गीतं क्वचिद्वाद्यं सुमञ्जुलम् ॥५९ (b)॥
ऋचो यजूंषि सामानि मन्त्रानाथर्वणानपि।
शास्त्रागमेतिहासांश्च भूषणानां च सिञ्जितम् ॥६०॥
भृङ्गसङ्घस्य गीतं च पिकपञ्चमसुस्वरम् ॥६१ (a)॥

59(b)-61(a). Sometimes, (he heard) sweet music, sometimes sounds of musical instruments which were very pleasing; (also) Ṛk, Yajus and Sāman chants and the mantra-s of Atharvaṇa; scriptures, āgama-s and itihāsa-s and the tinkling of ornaments; the song of a multitude of black bees and the melodious fifth note of the gamut produced by the cuckoo.

एवं मनोहरान् शब्दान् शृण्वन् पुत्रनिदेशतः ॥६१ (b)॥
प्रीतः पुत्रवशं प्रागादथ पुत्रोऽन्यथादिशत्।
विरुद्धान् कर्णकटुकानशृणोद् भैरवान् रवान् ॥६२॥

61(b)-62. Thus hearing pleasing sounds by the direction of his son and being satisfied, he became subject to his son. Then, the son directed (him) in a different manner. He heard terrible sounds which were opposed in quality and unpleasant to the ears.

सिंहादिगर्जितं मेघनिर्घोषमशनेस्तथा।
ब्रह्माण्डभेदनं गर्भस्रावणं सुभयङ्करम् ॥६३॥
एवं श्रुत्वा सुचकितश्चान्यत्राप्यशृणोत्तथा।
रुदितं विप्रलपितं शोचितादिविचित्रितम् ॥६४॥

63-64. (He heard) the roaring of lions and the like, the thunder of clouds and lightning rending the Universe, frightening and (capable of) causing miscarriage. Thus having heard and much frightened, he heard thereafter other sounds also, like weeping, prattling and strange ones like bewailing.

द्वितीयसुतनीतोऽथास्थिरस्तद्भवनं ययौ।
तत्रापश्यद् मृदुस्पर्शान्यासनानि शुभानि च ॥६५॥
शयनानि च वासांसि कठिनस्पर्शकान्यपि।
शीतस्पर्शानि वस्तूनि तथोष्णस्पर्शकानि च ॥६६॥
अनुष्णाशीतस्पर्शानि विचित्राण्यभिवीक्ष्य तु।
हितान् दृष्ट्वा प्रमुदितो विषण्णस्त्वहितानपि ॥६७॥

65-67. Then, led by the second son, Asthira went to his residence. There he saw beautiful seats, beds and clothes, which were soft to touch and also those which were hard to touch; objects which were cool to touch and also those which were hot to touch; things which were neither cold nor hot to touch. But, having seen the varied things, he was delighted on seeing the beneficial things and dejected on seeing the disadvantageous things.

अथ तृतीयतनयभवनं प्राप्य सोऽस्थिरः।
अपश्यद्रुचिराकारान् भावान् विविधवर्णकान् ॥६८॥

रक्तान् श्वेतान् पीतनीलान् हरितान् पाटलानपि।
धूम्रान् कडारान् कपिशान् मेचकान् कर्बुरांस्तथा ॥६९॥

68-69. Then, that Asthira, having reached the residence of the third son, saw objects having brilliant forms of various colours – red, white, yellow, blue, green and pink; so also, smoke-coloured, tawny, brown, black and variegated.

स्थूलान् कृशानणून् दीर्घानायतान् वर्तुलांस्तथा।
अर्द्धवृत्तान् दीर्घवृत्तान् सुन्दरांश्च विभीषणान् ॥७०॥
बीभत्सान् भास्वरान् रौद्राननालोकांश्च दृङ्मुषः।
क्वचिद्धितं ततोऽन्यच्च पश्यन्तं पितरं पुनः ॥७१॥
अनयत्तुर्यतनयो भवनं स्वं विचित्रितम् ॥७२ (a)॥

70-72(a). (He saw objects which were) large, small, atomic, long, diffuse, globular, semi-circular, fully circular, beautiful, terrifying, disgusting, shining, fierce, dark, eclipsing the sight. Again, the fourth son led his father, who was seeing benefit somewhere and the different thereafter, to his wonderful house.

तत्राससाद पुष्पाणि फलान्यन्नानि च क्रमात् ॥७२ (b)॥
पेयानि लेह्यचोष्याणि भक्ष्याणि रसवन्ति वै।
सुधास्वादूनि मधुराण्यन्यान्यम्लरसानि च ॥७३॥
कटुकानि च तिक्तानि कषायाण्यपि कानिचित्।
क्षाराणि मधुराम्लानि कट्वम्ललवणानि च ॥७४॥
कटुतिक्तानि चित्रात्मरसानि विविधान्यपि।
आस्वादयन्नात्मजेन समेतोऽथान्तिमः सुतः ॥७५॥
निनाय पितरं स्थाने स्वीयेऽत्यन्तविचित्रिते ॥७६ (a)॥

72(b)-76(a). There, he found flowers, fruits, foodstuffs in succession, drinks, articles of food to be licked, sucked or eaten, juicy, tasteful as nectar, sweet and different ones having sour taste, pungent, bitter and some astringent also, saline, sweet and acidic, pungent and sour and salty, pungent and bitter and various

tastes of strange nature also, and was tasting (the above) together with his son. Then, the last son led his father to his own abode which was extremely wonderful.

तत्रोपालभतानेकपुष्पाणि च फलानि च ॥७६ (b)॥
तृणान्यन्नान्योषधीश्च भावानन्यांश्च सर्वतः।
सुगन्धान् पूतिगन्धांश्च मृदुगन्धोग्रगन्धकान् ॥७७॥
मोहगन्धान् ज्ञानगन्धान् मूर्च्छागन्धान् विचित्रितान् ॥७८ (a)॥

76(b)-78(a). There, he obtained various flowers and fruits, blades of grass, foodstuffs, herbs and other objects everywhere. These were fragrant, foul-smelling, soft-smelling, strong-smelling, with delusion-inducing smell, with sense-sharpening smell and with swoon-producing smell, and others of various kinds.

पुत्राणां भवने चैवं प्रविशन्निविशन्नपि ॥७८ (b)॥
हितेषु रमते क्वापि विषीदत्यहिते क्वचित्।
सदा गमागमपरः पुत्राणां भवने बभौ ॥७९॥

78(b)-79. Thus, entering and halting at the residences of the sons, he delights sometimes in beneficial things and is dejected with disadvantageous things somewhere. He always remained in the houses of his sons wholly engaged in going and coming.

ते पुत्राः पितृवात्सल्यात् पितृहीना न च क्वचित्।
स्पृशन्ति विषयांश्चित्रान् स्वल्पं वाऽपि कदाचन ॥८०॥

80. Those sons, on account of their affection for their father, do not touch the various objects even a little at any time anywhere, without their father.

अस्थिरस्तु पुत्रगृहे भुक्त्वा तान् विषयान् बहून्।
मुषित्वाऽन्यांश्च विषयान् गुप्त्या नयति स्वं पदम् ॥८१॥

81. Asthira, on his part, having enjoyed those numerous objects

in the houses of the sons and stealing some other objects by concealing them, takes them to his abode,

Note: The abode of Asthira or the mind is the heart or the inner core of a person which originates thought. There, the mind enjoys the objects through memory.

पत्न्या चपलया साकं रहः पुत्रैर्विना स्वयम्।
भुनक्त्यतितरां नित्यमथान्या चपलास्वसा ॥८२॥
महाशना पतिं वव्रे मनःकान्तं तमस्थिरम् ॥८३ (a)॥

82-83(a). He himself eats very much daily along with his wife Capalā without his sons. Then, another one, the sister of Capalā (named) Mahāśanā (the Voracious) chose that pleasant Asthira as her husband.

Note: The sister is Āśā or Desire. Her name ''the Voracious'' is quite appropriate.

तस्यामतितरां सक्तो यदाऽभूदस्थिरोऽपि वै ॥८३ (b)॥
तदा तस्याः प्रीतये स भोगाहरणतत्परः ॥८४ ॥(a)॥

83(b)-84(a). When Asthira indeed became extremely attached to her, then he was eagerly engaged in fetching objects of enjoyment for her pleasure.

तेनानीतं बह्वपि च भक्षित्वा क्षणमात्रतः ॥८४ (b)॥
पुनर्बुभुक्षयाऽऽक्रान्ता भोगाहरणहेतवे।
सदा प्रियं सन्दिशति सोऽप्याहर्तुं सदेक्षते ॥८५॥

84(b)-85. Having eaten even abundantly what was brought by him, overcome by the desire to eat again in a moment, she always directs her lover for the purpose of fetching (more) objects of enjoyment. He also looks for obtaining them always.

पुत्रैः पञ्चभिरानीतं प्रियेणापि सुसम्भृतम्।
भुक्त्वा क्षणेन भूयोऽपि सा बुभुक्षाप्रपीडिता ॥८६॥
भोगाहृतौ सन्दिशति प्रियं पुत्रांश्च सर्वदा ॥८७(a)॥

86-87(a). Having eaten instantly what was brought by the five sons and also what was collected by her lover and afflicted by the desire to eat again, she directs her lover and sons always to fetch objects of enjoyment.

ततः सा स्वल्पकालेन सुषुवे पुत्रयोर्युगम् ॥८७(b)॥
ज्वालामुखस्तयोर्ज्येष्ठो निन्द्यवृत्तस्तथाऽपरः।
सदा मातुः प्रियतमौ तौ पुत्रौ सम्बभूवतुः ॥८८॥

87(b)-88. Thereafter, in a short time, she gave birth to a pair of sons. Jvālāmukha (Flaming Mouth) was the elder of the two and Nindyavṛtta (Bad Conduct) was the other. Those two sons became the most beloved of the mother always.

Note: The elder son Jvālāmukha is Krodha (Anger). The other one Nindyavṛtta is Lobha (Greed).

महाशनायामासक्तः संश्लिष्यति यदाऽस्थिरः।
तदा ज्वालामुखज्वालालीढसर्वकलेवरः ॥८९॥
अस्थिरः पीडितोऽत्यन्तं गाढमूर्च्छामुपैति हि ॥९० (a)॥

89-90(a). When Asthira, attached to Mahāśanā embraces her, then, Asthira, with his entire body lapped by the flames of Jvālāmukha and extremely afflicted (thereby) indeed goes into deep fainting.

कदाचिन्निन्द्यवृत्तेन सङ्गतः प्रियसूनुना ॥९० (b)॥
सर्वैर्विनिन्द्यतामेति मृततुल्यो हि जायते ॥९१ (a)॥

90(b)-91(a). Sometimes, associated with Nindyavṛtta, the dear son, he attains to the state of being censured by everybody and indeed becomes equal to a dead man.

एवं यदाऽस्थिरो जातो दुःखभोगैकतत्परः ॥९१ (b)॥
तदा सखी मे स्वभावसती पुत्रेऽस्थिराह्वये।
अतिवात्सल्यतस्तेन सङ्गता तस्य दुःखतः ॥९२॥
दुःखभारसमाक्रान्ता निन्द्यवृत्तेन सङ्गता।
ज्वालामुखेन च तथा पौत्रेणाश्लेषिता सती ॥९३॥
सुदग्धा निन्दिता लोकैर्मृतप्राया बभूव ह।
तां सदाऽनुगता चाहं लुप्तप्रायाऽभवं प्रिय ॥९४॥

91(b)-94. Thus, when Asthira became solely engaged in suffering grief, then, my friend, who was naturally good, on account of great affection towards her son Asthira and being associated with him, was greatly overcome by the burden of sorrow arising from her son's grief. (Then), associated with Nindyavṛtta and also being embraced by her grandson Jvālāmukha, she was tormented and blamed by people and became almost dead. Dear! I also, who was following her always, became almost lost.

Note: When the limitations of the intellect in the form of anger and greed cast their shadow, the conscious nature of the soul does not shine and it appears to have been lost.

एवं बहूनि वर्षाणि सख्या दुःखेन दुःखिता।
अस्थिरोऽभूदस्वतन्त्रो महाशनापरिग्रहात् ॥९५॥

95. Thus, for many years, I was distressed by the grief of my friend. Asthira became dependent on account of the hold of Mahāśanā.

पुरं प्राप दशद्वारं केनचित् कर्मणा क्वचित्।
तस्मिन् महाशनायुक्तो पुत्रैर्मात्रादिभिर्युतः ॥९६॥
न्यवसत् स सुखप्रेप्सुर्दुःखं भुञ्जन् दिवानिशम् ॥९७(a)॥

96-97(a). Due to some Karma, he reached a city with ten gates somewhere. There, he lived united with Mahāśanā and accompanied by his sons, mother and others, desiring happiness (but) suffering grief day and night.

पुत्राभ्यां दग्धसर्वाङ्गो निन्दितश्चानुवासरम् ॥९७(b)॥
इतस्ततः समाकृष्टः प्रियाभ्यां सर्वदा हि सः ॥९८(a)॥

97(b)-98(a). His entire body afflicted by his two sons and censured day after day, he was indeed pulled at all times hither and thither by his two wives.

पुत्राणां पञ्चभवनं प्रविशन् निविशन्नपि ॥९८(b)॥
अत्यन्तं श्रान्तिमायाति न सुखं लभते क्वचित् ॥९९(a)॥

98(b)-99(a). Entering the five houses of his sons and halting there, he attains very great fatigue and does not obtain happiness anywhere.

एवं पुत्रस्य दुःखेन सखी मेऽत्यन्तदुःखिता ॥९९(b)॥
अभून्मूर्च्छितकल्पा सा एवं तत्पुर आवसत् ॥१००(a)॥

99(b)-100(a). Thus, my friend was extremely distressed by the grief of her son. She became almost like one who is insensible and lived thus in that city.

ज्वालामुखनिन्द्यवृत्तयुता या सा महाशना ॥१००(b)॥
शून्याख्यया पोषिता च मूढेन श्वशुरेण च।
तथा सपत्न्या चपलाख्ययाऽत्यन्तं समेधिता ॥१०१॥

100(b)-101. That Mahāśanā, accompanied by Jvālāmukha and Nindyavṛtta, was nourished by (her grandmother-in-law) named Śūnyā and her father-in-law (named) Mūḍha. Also, she was very much brought up by the co-wife named Capalā.

अस्थिरं स्ववशे चक्रे पतिं तत्पुरसंस्थिता।
सखीप्रीत्या तत्र चाहमवसं तत्परा सती ॥१०२॥

102. She brought her husband Asthira under her control, remain-

ing in that city. Due to my love for my friend, I also lived there exclusively devoted to her.

सखीदुःखाद्धतप्राया सर्वेषां रक्षणोद्यता।
यद्यहं तत्र न स्यां वै क्षणमात्रमपि प्रिय ॥१ ०३॥
न भवेत्तत्र चैकोऽपि मया सर्वं हि रक्षितम् ॥१ ०४ (a)॥

103-104(a). Dear! If I, who was nearly lost on account of my grief for my friend, were not there even for a moment intent on the protection of all, no one could have been there. Everything was indeed protected by me.

शून्यया शून्यतां प्राप्ता मूढेन मूढतामपि ॥१ ०४ (b)॥
अस्थिरेणास्थिरत्वं च चापल्यं चपलायुता।
ज्वालामुखाज्ज्वलत्तां च निन्द्यवृत्तात्तदात्मताम् ॥१ ०५॥
सखीसंयोगतश्चैवमभवं तत्तदाकृतिः।
सखीं यदि विमुञ्चामि सा नश्येत् क्षणमात्रतः ॥१ ०६॥

104(b)-106. I suffered emptiness (or dejection) due to Śūnyā, foolishness due to Mūḍha, unsteadiness due to Asthira, fickleness, united with Capalā, burning nature from Jvālāmukha and from Nindyavṛtta, a state made up of his nature. On account of my association with my friend, I thus became of the same form as everyone of them. If I leave my friend, she would perish instantly.

Note: It is by the presence of the soul or individualised Consciousness, all the above entities move and have their being, and they in turn conceal the real nature of the soul.

मां सङ्गतेन तेषां वै समाहुर्व्यभिचारिणीम्।
जना मूढाः सर्व एव कुशला निर्मलां विदुः ॥१ ०७॥

107. Because of my association with them, foolish men called me an adultress. But, all clever people considered me as stainless.

महासती मे जननी विशुद्धा निर्मलाकृतिः।
आकाशादपि विस्तीर्णा सूक्ष्मा च परमाणुतः ॥१ ०८॥

108. My mother, a very chaste woman, was pure and having a stainless form. She was more extended than the sky and subtler than the atom.

सर्वज्ञानाऽप्यकिञ्चिज्ज्ञा सर्वकर्त्र्यपि निष्क्रिया।
सर्वाश्रयाऽप्यनाधारा सर्वाधाराऽप्यनाश्रिता ॥१ ०९॥

109. Though all-knowing, she was not knowing anything; though all-doing, she was actionless; though the substratum of all, she had no support; though the support of all, she was not inhabiting anything.

Note: All things shine by the light of Pure Consciousness, so, she is the support of all. But, nothing apart from her exists in her, so, she cannot also be called the support of anything.

सर्वरूपाऽप्यरूपा सा सर्वयुक्ताऽप्यसंयुता।
सर्वत्र भासमानाऽपि न ज्ञेया केनचित् क्वचित् ॥१ १०॥

110. Though having the form of all, she was formless; though associated with everything she was unattached; though shining everywhere, she was unknowable by anybody anywhere.

महानन्दाऽप्यनानन्दा मातापितृविवर्जिता।
मादृश्यस्तनयास्तस्याः सन्ति संख्याविवर्जिताः ॥१ ११॥

111. Though full of bliss, she was devoid of bliss. She was without father and mother. There are innumerable children like me for her.

Note: Devoid of bliss, because there is nothing apart from her to derive bliss from.

यथा तरङ्गा जलधेरसंख्यः सोदरीगणः।
सर्वास्ता मत्समाचारा राजपुत्र भवन्ति वै ॥१ १ २॥

112. There are a numberless multitude of sisters as there are waves in the ocean. Prince! All of them are indeed of the same conduct as me.

महामन्त्रवती चाहं सर्वैरितैः सखीगणैः।
सङ्गता तत्परा चापि मातृतुल्या स्वरूपतः ॥१ १ ३॥

113. I am possessed of great Mantra-power. Hence, though associated with and devoted to all these groups of friends, I am equal to my mother in my real nature.

Note: Māyā or the veiling power of Pure Consciousness is here referred to as Mantra-power.

अस्मिन् पुरे सखीपुत्रो यदा श्रान्तो भवत्यलम्।
तदा मातुः समुत्सङ्गेऽस्थिरः शेते सुनिर्भरम् ॥१ १ ४॥

114. When my friend's son Asthira becomes completely fatigued in this city, then, he sleeps deeply on the lap of his mother.

अस्थिरस्तु यदा सुप्तस्तदा तस्य सुतादयः।
स्वापं समधिगच्छन्ति नान्यो जागर्ति कश्चन ॥१ १ ५॥

115. When Asthira has slept, then, his sons and others obtain sleep. Any other one is not awake.

तदा तद्रक्षति पुरमस्थिरस्य प्रियः सखा।
प्रचाराख्यः प्रतिचरन् पूर्वद्वारयुगे मुहुः ॥१ १ ६॥

116. At that time, the beloved friend of Asthira named Pracāra, moving repeatedly at the two gates in the front, protects that city.

Note: Pracāra (Movement), the friend of Asthira, is Prāṇa or the breath. The two gates are the two nostrils.

अस्थिरस्यापि या माता सखी मे तनयेन सा।
तस्याः सखी च या श्वश्रूरसती या स्वभावतः ॥१ १ ७॥
सा समाच्छाद्य तान् सर्वान् पुत्रेण सह रक्षति ॥१ १ ८(a)॥

117-118(a). My friend, who is also the mother of Asthira, (when) she (slept) along with the son, (then), her friend and mother-in-law (named Śunyā), who was naturally a bad woman, covering all of them together with her son (named Mūḍha) protects them.

एवं सर्वेषु सुप्तेषु प्राप्य स्वां मातरं तदा ॥१ १ ८(b)॥
आनन्दिताऽहं भवामि मात्राऽऽश्लिष्टा चिरं ननु।
पुनस्तानुत्थितान् शीघ्रमनुसंयामि चान्वहम् ॥१ १ ९॥

118(b)-119. Thus, when all of them are sleeping, then, going to my mother, I become happy indeed, embraced for a long time by my mother. Again, I also follow quickly everyday those who have risen up (from sleep).

Note: During deep sleep, the individualised Consciousness (or Jīva), is absorbed in Pure Undivided Consciousness, though such absorption happens under the veil of Ignorance. It is not the state where Pure Undivided Consciousness shines by itself unobstructed by Ignorance, which is the state of Bodha or Jñāna.

अस्थिरस्य सखा योऽयं प्रचाराख्यो महाबलः।
स सर्वानस्थिरमुखान् पोषयत्यनुवासरम् ॥१ २ ०॥

120. This friend of Asthira having great power, who is called Pracāra, nourishes everyone beginning with Asthira everyday.

स एको बहुधा भूत्वा पुरं च पुरवासिनः।
व्याप्य रक्षत्यनुदिनं सर्वान् संश्लेषयत्यपि ॥१ २ १॥

121. He, the One, becoming variously and pervading the city and its residents, protects everyone and also unites them (with their respective objects) everyday.

तं विना ते हि विश्लिष्टा नष्टाः स्युरपि सर्वथा।
सूत्रेण हीना मणयो मालाबद्धा यथा पृथक् ॥१ २२॥

122. Without him, they would indeed be lost entirely, being separated just as beads fastened to a rosary (fall) separately without the string.

स एवं मां च सङ्गम्य सर्वैः संयोजयत् परम्। (सर्वैर्योजयति परम्)
मया सञ्जीवितोऽत्यन्तं सूत्रधारो हि तत्पुरे ॥१ २३॥

123. Thus, associating with me also, (Pracāra) unites (me) with everyone thereafter. Very much enlivened by me, he is the stage-manager (who controls the activites) in that city.

Note: Mind and the senses of perception are imbued with awareness only through the vital energy whose gross manifestation is breath; and this vital energy, which is a power of the indivudalised Consciousness, is enlivened by the latter.

जीर्णे तु तत्पुरे चान्यत्पुरं तान् नयति द्रुतम्।
एवं प्रचारं संश्रित्य पुराणामधिपोऽभवत् ॥१ २४॥
बहूनामस्थिरो नूनं विचित्राणां क्रमेण वै ॥१ २५(a)॥

124-125(a). When that city is worn out, he (Pracāra) leads them on to another city immediately. Thus, leaning on Pracāra, Asthira verily became the ruler of many strange cities in due course.

सतीपुत्रोऽप्यस्थिरः स संश्रितोऽपि महाबलम् ॥१ २५(b)॥
मया च भावितोऽत्यन्तं सर्वथा दुःखभागभूत् ॥१ २६ (a)॥

125(b)-126(a). That Asthira, though the son of a good woman

and had recourse to Pracāra possessed of great power and also very much cherished by me, was suffering grief in every way.

चपलामहाशनाभ्यां पत्नीभ्यां सुसमागमात् ॥१ २६ (b)॥
ज्वालामुखनिन्द्यवृत्ताभिधपुत्रयुगेन च।
अन्यैः पुत्रैः पञ्चभिः स सर्वत्राभिविकर्षितः ॥१ २७॥

126(b)-127. On account of his close association with his two wives, Capalā and Mahāśanā and his two sons named Jvālā-mukha and Nindyavṛtta and also his other five sons, he (Asthira) was pulled very much everywhere.

महाक्लेशपरीतात्मा सुखलेशविवर्जितः।
इतस्ततः क्वचित्पुत्रैः पञ्चभिः स विकर्षितः ॥१ २८॥

128. With his heart seized by great anguish, deprived of even a little happiness, he was pulled hither and thither by the five sons somewhere.

क्वचिच्चपलयाऽत्यन्तं चालितः खेदमीयिवान्।
क्वचिन्महाशनाहेतोरशनार्थं प्रधावति ॥१ २९॥

129. Sometimes, disturbed very much by Capalā, he attained to grief. Sometimes, on account of Mahāśanā, he runs for food (or enjoyments).

क्वचिज्ज्वालामुखाक्षिप्तो निर्दग्धापादमस्तकः।
महामूर्च्छां समायाति चाविदंस्तत्प्रतिक्रियाम् ॥१ ३०॥

130. Sometimes, overpowered by Jvālāmukha, tormented from head to foot, he goes to the state of deep fainting not knowing its remedy.

निन्द्यवृत्तं क्वचित्प्राप्य गर्हितो भर्त्सितः परैः।
मृततुल्यं स्वमात्मानं मन्यते शोकसन्ततः ॥१ ३१॥

131. Sometimes, going to Nindyavṛtta, despised and abused by others, he considers himself equal to a dead person, covered over by grief.

दुष्पत्नीपुत्रसहितो मोहितो दुष्कुलोद्भवः।
पत्नीपुत्रैः समाक्रान्तो नीयमानस्तु तैः सदा ॥१ ३ २॥
उवास तैर्विचित्रेषु पुरेषूच्चावचेषु हि ॥१ ३ ३ (a)॥

132-133(a). Accompanied by his bad wives and sons, the deluded (Asthira) born of a bad family, overcome by the wives and sons and always being led by them, lived with them in strange cities of various kinds.

क्वचित् कान्तारकीर्णेषु क्रव्यादकुलभूमिषु ॥१ ३ ३ (b)॥
क्वचिदत्यन्ततप्तेषु क्वचिच्छीतजडेषु च।
क्वचित् पूतिवहास्थेषु क्वचिद् गाढतमःसु च ॥१ ३ ४॥

133(b)-134. Sometimes (he lived) in lands full of people eating raw flesh, spread in large forests; sometimes in places which were extremely hot; sometimes in cold and frigid places; sometimes in places bearing putrid substances and sometimes in dense darkness.

एवं भूयोऽतिदुःखेन दुःखिते तनयेऽस्थिरे।
सखी च मे दुःखमूढाऽभवद् दुःसङ्गतः सदा ॥१ ३ ५॥

135. Thus, when the son Asthira was afflicted with great sorrow again, my friend became confounded by grief always due to her bad association.

स्वभावसत्यपि मुधा तामन्वहमपि प्रिय।
मूढेवात्यन्तमभवं तत्कुटुम्बपरायणा ॥१ ३ ६॥

136. Dear! Though I was good by nature, I also became

extremely attached to her family in vain like a fool, along with her.

को हि दुःसङ्गतः सौख्यं प्राप्नुयाल्लेशतः क्वचित्।
गच्छन् मरुस्थले ग्रीष्मे तृष्णाशान्तिं यथा नरः ॥१ ३ ७॥

137. Who indeed can obtain happiness, even a little, anywhere out of bad company as a man (seeking) the alleviation of his thirst by going to a sandy desert in summer?

एवं चिरतरे काले संवृत्ते मम सा सखी।
मोहिताऽत्यन्तखेदेन मया रहसि सङ्गता ॥१ ३ ८॥

138. When a very long time had passed in this manner, that friend of mine who was bewildered by extreme dejection, joined with me in solitude.

Note: "in solitude" refers to the absence of sense-perceptions, leading to objectless self-awareness.

मदेकसङ्गाद्युक्तिं सा प्राप्यासाद्य च सत्पतिम्॥
जित्वा स्वतनयं हत्वा बध्वा तत्तनयादिकान् ॥१ ३ ९॥
मया सङ्गम्य मन्मातृपुरमासादयद् द्रुतम् ॥१ ४ ० (a)॥

139-140(a). Having obtained the means by her association with me alone, having met with a good husband, having conquered her son, having killed or bound his sons and having united with me, she reached the city of my mother quickly.

Note: The means obtained is Vairāgya or freedom from attachment got through association of the intellect with the individualised Consciousness alone, or the mere I-consciousness or self-awareness. This is the method of self-investigation which destroys all thought-constructs and hence all desires. The good husband is Viveka or discrimination. The son conquered is the Mind. His sons who were killed were Krodha (Anger) and Lobha

(Greed) and his sons who were bound were the five organs of perception. ''United with me'' indicates abidance as the pure self-awareness or I-consciousness free from thought-constructs. The city of the Mother is the Heart and the Mother is Pure Undivided Consciousness which is the Ultimate Reality.

मन्मातरं परिष्वज्य मुहुर्मुहुरकल्मषा ॥१ ४ ० (b)॥
आनन्दार्णवनिर्मग्नस्वभावाऽभवदञ्जसा ॥१ ४ १ (a)॥

140(b)-141(a). Embracing my mother again and again, she became free from sin and was soon possessed of a natural state sunk in an ocean of Bliss.

Note: This refers to Nirvikalpasamādhi or complete absorption in Pure Undivided Consciousness.

एवं त्वमपि दुर्वृत्तं निगृह्य सखिसम्भवम् ॥१ ४ १ (b)॥
प्राप्य स्वं मातरं नाथ सुखं नित्यं समाप्नुहि।
एतत्ते कथितं नाथ स्वानुभूतं सुखास्पदम् ॥१ ४ २॥

141(b)-142. Lord! You also obtain thus eternal happiness, having restrained the one with bad conduct born of your friend and reaching your mother. Lord! This abode of happiness experienced by me has been narrated to you.

षष्ठोऽध्यायः

Chapter 6

एवं प्रियावचः श्रुत्वा हेमचूडोऽतिविस्मितः।
हसन् पप्रच्छ तां कान्तामविद्वान् विदुषीं तदा ॥१॥

1. Thus having heard the words of his beloved, Hemacūḍa, who was very much surprised, asked his wife smiling, not knowing her then as a wise woman.

प्रिये प्रोक्तं यदेतत्ते खचित्रमिव भाति मे।
निरालम्बं वचस्तेऽद्य जानाम्येतदशेषतः ॥२॥

2. Dear! This, which you have described, appears to me like a picture in the sky. I now regard these words of yours as having no support entirely.

नूनं त्वमप्सरोद्भूता ऋषिणा वर्द्धिता वने।
संस्पृष्टयौवनाऽद्यापि न तारुण्यमलं गता ॥३॥

3. Certainly, you were born of the celestial woman and grown by the sage in the forest. Though touched by youth now, you have not arrived at youthfulness completely.

वक्ष्यस्यनेकसाहस्रवर्षाणामिव संस्थितिम्।
भूतग्रस्तोक्तिसदृशवचसा तेऽतिमात्रतः ॥४॥

4. You will speak excessively of your continuance, as it were, for many thousands of years by your words resembling the speech of one seized by an evil spirit.

असन्दर्भेण किमहं विबुद्ध्यामि यथार्थतः।
वद ते सा सखी क्वास्ते बद्धश्च सखिपुत्रकः ॥५॥

5. What shall I understand properly by this incoherence? Tell me where that friend of yours is and your friend's son who was bound.

पुराणि तानि वा कुत्र संस्थितानि तदीरय।
अस्तु किं तेन वृत्तेन वद मे क्व च सा सखी ॥६॥

6. And where are those cities situated? Tell me that. What is the use of that story? Let it be. Tell me where that friend is.

सखीं न प्राप्तवान् मातुरहं तत् प्रविचारय।
आर्याऽस्ति मेऽवरोधे स्वे पितुर्मेऽन्या नहि प्रिया ॥७॥

7. I have not got any friend from my mother. You investigate that. My revered mother is in her inner apartment. There is no other wife for my father.

सा वा सखी मे कुत्रास्ते तत्पुत्रो वा वद द्रुतम्।
मन्येऽहं ते वचो लोके वन्ध्यापुत्रसमाश्रयम् ॥८॥

8. Where possibly is that friend of mine or her son? Tell me immediately. I consider your speech as that residing in the son of a barren woman in the world.

यथाऽऽह कश्चिन्नटिको विदूषकवचोविधौ।
वन्ध्यापुत्रः समारूढः प्रतिबिम्बमहारथम् ॥९॥
शुक्त्यारोपितहैरण्यभूषणैर्भूषिताङ्गकः।
आयुधैर्नरशृङ्गोत्थैर्युद्ध्वा गगनकानने ॥१०॥
हत्वा भविष्यद्राजानं जित्वा गन्धर्वपत्तनम्।
मरीचिस्रोतसि स्वाप्नकामिनीभिर्हि खेलति ॥११॥

9-11. As a certain actor said in the manner of the speech of a jester: ''The son of a barren woman has mounted on a great chariot which is a reflected image. He has adorned his body with

ornaments made of gold superimposed (falsely) on oyster shells. Having fought (a battle) in the forest of the sky with weapons produced from the horns of men, having killed the future king and having conquered the city of Gandharva-s (or an imaginary city in the sky), he indeed sports in a mirage-river with dream-women.''

तथा तव वचो मन्ये सर्वथाऽसङ्गतं ननु।
श्रुत्वैवं प्रियवाक्यं सा चतुरा प्राह तं पुनः ॥१२॥

12. So also, I surely consider your speech as improbable in every way. Thus having heard the words of her husband, she, the clever one, said to him again.

नाथ प्रोक्तं मया यत्ते तत् कथं स्यादपार्थकम्।
न मादृशानां वचनं निरालम्बं क्वचिद्भवेत् ॥१३॥

13. Lord! How can that, which has been narrated to you by me, be meaningless? The words of persons like me cannot be without support anywhere.

मृषा हि तपसां हन्त्री सत्यशीलेषु सा कुतः।
तपस्विनां कुले कस्माच्छ्वित्रे सौन्दर्यवद्भवेत् ॥१४॥

14. Falsehood is indeed the destroyer of religious austerities. How can it arise in persons attached to Truth in the family of ascetics? From what can something beautiful arise in (a person afflicted by) white leprosy?

यो योजयति जिज्ञासुमन्यार्थेन ह्यसत्यतः।
तस्य नोर्ध्वं न चाधस्ताल्लोकोऽस्ति सुखसाधनम् ॥१५॥

15. For him who unites one desirous of knowing (something) with some other thing through falsehood, there is no world above or below that procures happiness.

शृणु राजसुतोक्तिं मे लोके तैमिरिकः क्वचित्।
समदृष्टिं नैति शीघ्रमञ्जनानां वचोगणैः ॥१ ६ ॥

16. Prince! Hear my words. In this world, a person affected by a disease of the eye causing dimness does not obtain good sight quickly anywhere by a multitude of words signifying ointments.

असत्यमेव जानाति हितप्रोक्तं च मूढधीः।
तत्त्वां प्रियाऽहं जिज्ञासुमसत्यैर्योजयामि किम् ॥१ ७॥

17. A person with a foolish intellect regards even what is spoken by a benefactor as only untruth. Then, would I, your beloved, unite you, desirous of knowing the truth, with untrue things?

अप्यसत्यं मयोक्तं यत्तद्विमर्शय सद्धिया।
लोके हि कुशलो मर्त्यः सर्वव्यवहृतौ ननु ॥१ ८॥

18. Examine with a wise intellect that which has been uttered by me even if (considered) untrue. In this world, a man is indeed skilful in all actions.

परीक्ष्यैकांशतः सर्वामभिजानाति संस्थितिम्।
निदर्शनं प्रदास्यामि तुभ्यमत्र समीक्षय ॥१ ९॥

19. Examining the state of life from one part, he understands the whole. I shall give you an insight into this matter. Please examine carefully.

यः पुरा विषयः सर्वो बभूवाभीष्टसाधनम्।
चिरान्मद्वचनात् सोऽद्य कुतो न सुखसाधनम् ॥२ ०॥

20. Why are not all the things which were means of accomplishing desired objects formerly for a long time, no longer the means of happiness today on account of my words?

स एवाद्य साधयति सुखमन्येषु वै कुतः।
एतन्निदर्शनेनैव स्वमतं वेत्तुमर्हसि ॥२ १॥

21. Why is it that those very things bring about happiness in others today? You can understand my thought by this example alone.

शृणु राजन् यद् ब्रवीमि ऋज्व्या निर्मलया धिया।
अनाश्वासो रिपुर्लोके भवेदाप्तोक्तिषु स्थिरः ॥२ २॥

22. Prince! Hear what I tell you with an honest and pure mind. Absence of confidence in the statements of trustworthy persons would be a permanent enemy in the world.

श्रद्धा माता प्रपन्नं सा वत्सलेव सुतं सदा।
रक्षति प्रौढभीतिभ्यः सर्वथा नहि संशयः ॥२ ३॥

23. Faith is the mother. She always protects the son like an affectionate (mother) in every way from great fears. There is indeed no doubt.

आप्तेष्वश्रद्धिनं मूढं जहाति श्रीः सुखं यशः।
स भवेत् सर्वतो हीनो यः श्रद्धारहितो नरः ॥२ ४॥

24. Prosperity, fame and happiness leave the fool who has no faith in trustworthy persons. That man who is without faith would be forsaken everywhere.

श्रद्धा हि जगतां धात्री श्रद्धा सर्वस्य जीवनम्।
अश्रद्धो मातृविषये बालो जीवेत् कथं वद ॥२ ५॥

25. Faith is indeed the mother of the worlds. Faith is the life of everybody. Say, how can the child, which has no faith with regard to the mother, live?

अश्रद्धस्तरुणः पत्न्यां कथं ससुखमेधते।
तथाऽपत्येषु स्थविरः कथमीयात् सतीं गतिम् ॥२६॥

26. How does a youth having no faith in his wife prosper, possessed of happiness? So also, how can an old man (having no faith) in his children attain to a happy state?

अश्रद्धो वा भुवं कस्माद् विकर्षेत् कर्षकः किल।
न प्रवृत्तिर्भवेत् क्वापि त्यागे वा संग्रहेऽपि वा ॥२७॥

27. Or, for what reason indeed should a farmer having no faith (in the future acquisition of crop) plough the land? (Without faith) there can be no activity anywhere either in taking or leaving (anything).

श्रद्धावैधुर्ययोगेन विनश्येज्जगतां स्थितिः।
एकान्तग्रहणाल्लोकप्रवृत्तिरिति चेच्छृणु ॥२८॥

28. In consequence of the absence of faith, the state of the worlds (or moving entities) would be lost (i.e., the affairs of living beings would be ruined). If it is stated that the activity (or conduct) of people arises from understanding an invariable course of action (or a settled rule or principle), hear me.

Note: A farmer understands the acquisition or non-acquisition of crop by ploughing or not ploughing the field and deciding that ploughing the field results in a good crop, engages himself in that activity. He does not do so simply out of faith. This is the objection raised.

एकान्तग्रहणे वाऽपि श्रद्धा कस्मात् प्रतिष्ठिता।
तत्राप्येकान्तशरणः श्रद्धाशरण एव हि ॥२९॥

29. Even in grasping a settled rule or principle, why is faith established (for you)? Even there, one who has taken the help of a settled rule is only a person who has faith as his shelter.

Note: In the example given under the previous verse, the farmer has faith that ploughing gives him a good crop. Thus, faith is the basis of all activity in this world.

तस्माच्छ्रद्धामृते लोकोऽवसीदेदश्वसन् ध्रुवम्।
तस्माच्छ्रद्धां दृढां प्राप्य सुखमात्यन्तिकं व्रज ॥३०॥

30. Therefore, without faith, mankind would certainly perish without breathing. Hence, having acquired firm faith, obtain everlasting happiness.

श्रद्धाऽवरे न कार्येति मन्यसे यदि तच्छृणु।
इयं च श्रद्धयैवास्ते प्रवृत्तिर्नृपतेः सुत ॥३१॥
तत् कथं ते प्रवृत्तिः स्यादिति श्रुत्वा प्रियावचः।
हेमचूडः प्राह पुनः प्रियां कुशलभाषिणीम् ॥३२॥

31-32. Prince! If you think that faith should not be reposed in an inferior person, then, hear me. This conduct (or inclination) of yours is also due to faith alone. Then, how can there be this conduct (or inclination) in you? Thus having heard the speech of his beloved, Hemacūḍa said again to his wife who was saying what was proper.

नूनं प्रिये सर्वथैव श्रद्धातव्यं यदा भवेत्।
श्रद्धा सत्सु विधातव्या यया श्रेयः समाप्नुयात् ॥३३॥

33. Dear! When faith ought to be placed completely, certainly it should be directed towards good (or wise) ones, by which one can obtain the highest good.

असत्सु नो विधातव्या श्रद्धा श्रेयोऽभिवाञ्छिना।
अन्यथाऽन्तः सुनिशिते कुटिले बडिशे यथा ॥३४॥
बहिःसमे सुपिष्टेन मीनानां नाशमाप्नुयात्।
तस्मात्सत्स्वेव कर्तव्या श्रद्धा नासत्सु कुत्रचित् ॥३५॥

34-35. Faith should not be placed on bad (or unwise) persons by one desiring the highest good. Otherwise, he would meet with destruction as that of fish in a fish-hook which is crooked and sharp inside and even outside due to a good fish-meal made of flour. Therefore, faith should be reposed in good (or wise) persons alone; not in bad (or unwise) ones.

असत्सु कृत्वा श्रद्धां ये नाशमीयुः परेऽपि च।
सत्सु श्रेयोयुजः श्रद्धावशतस्ते निदर्शनम् ॥३ ६ ॥

36. Those who may go to ruin having placed faith on bad (or unwise) persons and others who, on account of faith in good (or wise) ones, are united with the highest good are proof in this matter for you.

अतः प्रतीत्यैव युक्ता कर्तुं श्रद्धा न चान्यथा।
तत् कथं ते प्रवृत्तिः स्यादिति प्रश्नः कथं तव ॥३ ७॥

37. Therefore trust is to be placed (on someone) only by ascertainment (of the fitness of the person), not otherwise. For that reason, whence is your question ''how can there be this inelination for you (in the absence of faith)''?

इत्युक्ता हेमलेखा सा पुनराह पतिं प्रियम्।
शृणु राजकुमारेदं प्रोच्यमानं मया वचः ॥३ ८॥

38. Thus addressed, that Hemalekhā again said to her beloved husband: Prince! Hear these words being spoken by me.

यदाऽऽत्थ त्वं कथं प्रश्न इति तत्र ब्रवीमि ते।
अयं सन् वा ह्यसन् वाऽयमिति ते निश्चयः कुतः ॥३ ९॥

39. What you referred to, namely, ''whence is your question?'', I shall tell you in that matter. From where is your certainty that this one is good (or wise) and this one is bad (or unwise)?

सत्यस्मिन् निश्चये भूयाच्छुभं सच्छ्रद्धयेह वै।
सोऽपि लक्षणतः स्याच्चेच्छ्रद्धा लक्षणसङ्गता ॥४ ०॥

40. When there is this certainty, welfare can indeed arise here by faith in the good (or wise) ones. If even that (certainty) can arise from the characteristics (of the concerned person), faith would be associated with characteristics.

प्रमाणाल्लक्षणज्ञानमिति चेत्तत्र संशृणु।
अश्रद्धस्य प्रमाणं किं भवेत्तत् सुनिरूप्यताम् ॥४ १॥

41. If it is said that the knowledge of the characteristics arises from the authority (of scriptures and the like), hear me in regard to that. For one not having faith, what can authority be? Let it be investigated.

अन्यथा हि प्रमाता नो विसंवाद्येत कुत्रचित्।
तस्माच्छ्रद्धां समाश्रित्य लोकः सर्वः प्रवर्तते ॥४ २॥

42. [If the authority of scriptures is not accepted and only the words of others are considered as authority], then, the person considered as authority can never be contradicted anywhere. Therefore, the entire mankind acts depending on faith.

तत्प्रकारं प्रवक्ष्यामि शृणु निश्चलचेतसा।
अनवस्थिततर्को वा ह्यतर्को वाऽपि सर्वथा ॥४ ३॥
श्रेयो न प्राप्नुयाल्लोक इह वाऽपि परत्र वा ॥४ ४ (a)॥

43-44(a). I shall tell you about the way of faith. Hear with a steady mind. One who has unsettled reasoning (with absence of finality) or one who has no reasoning entirely cannot obtain the highest good in this world or even in another world.

तत्रातर्कस्य कालेन भवेच्छ्रेयः कदाचन ॥४ ४ (b)॥
अनवस्थिततर्कस्य न श्रेयः स्यात् कथञ्चन ॥४ ५ (a)॥

44(b)-45(a). There, the highest good can arise one day at the proper time for a person who has no reasoning. For one with unsettled reasoning, the highest good cannot happen on any account.

पुरा सह्यगिरौ गोदावरीतीरे हि कौशिकः ॥४५(b)॥
न्यवसच्छान्तसुमतिर्ज्ञातलोकसतत्त्वकः।
तस्य शिष्यास्तु शतशः स्थिता गुरुसमाश्रयात् ॥४६॥

45(b)-46. In former times, (sage) Kauśika lived on the Sahya mountain on the bank of the river Godāvarī. He was peaceful and wise and had known (the secret of the) world together with its true (or essential) nature. On account of dwelling with the Guru, his disciples were there in hundreds.

त एकदा गुरुमनु गता लोकस्य संस्थितिम्।
निर्णेतुं बुद्ध्यनुगुणं तदा प्रोचुः परस्परम् ॥४७॥

47. Once, setting out to ascertain the state of the world behind the Guru (i.e., in his absence), they (the disciples) spoke mutually according to their understanding then.

तत्राजगाम शुङ्गाख्यो विप्रः कश्चिन्महाबुधः।
स सर्वेषां मतं प्रोक्तं (अ)दूषयद् बुद्धिकौशलात् ॥४८॥

48. A certain brāhmaṇa called Śuṅga who was very learned came there. He corrupted (or demoralized) the stated doctrines (or religious beliefs) of everybody, through the cleverness of his intellect.

अश्रद्धया हतप्रज्ञो विवादनिपुणस्तदा।
प्रमाणात् प्रमितं सत्यमित्युक्तेषु द्विजेष्वथ ॥४९॥
अनवस्थिततर्को वै प्राह तर्कैकसंश्रयः।
शुङ्गाख्य आक्षिपन् सर्वान् तत्र वादकथान्तरे ॥५०॥

49-50. Due to absence of faith (in the scriptures), his discernment was lost and yet he was clever in arguments. When the brāhmaṇa-s said that a thing which is known is true because of authority (or proof), Śuṅga, who was of unsettled reasoning (having no finality) and for whom (such unsettled) reasoning alone was the shelter spoke there between talks of the nature of disputes, rejecting everyone.

विप्राः शृणुध्वं मद्वाक्यं सत्यं न क्वापि सिध्यति।
प्रमितं यत् प्रमाणेन तत् सत्यमिति हीरितम् ॥५१॥

51. O Brāhmaṇa-s! Hear my words. Truth is never established anywhere. It has been stated (by you) that what is known by authority (or proof) is the Truth.

तत्र तेन दोषयुजा भवेदप्रमितं ननु।
निश्चेतव्या ततस्त्वादौ प्रमाणानामदुष्टता ॥५२॥

52. There, it would indeed be unknown by the authority (or proof) possessing defect. Therefore, absence of defectiveness in such authority (or proof) should be ascertained at first.

सा प्रमाणान्तरकृता तत्राप्येवं विचिन्त्यताम्।
इत्येवमनवस्थानाद् न किञ्चित् प्रमितं भवेत् ॥५३॥

53. That (absence of defectiveness in such authority or proof) is accomplished (or decided) by a different authority (or proof). In that (latter) case also, it should be thought of in this manner. Thus, nothing whatever would be known due to uncertainty without any finality.

अतः प्रमाता प्रमितं प्रमाणं वा न सिध्यति।
तस्माच्छून्याश्रयो ह्येष विकल्पो विविधः स्थितः ॥५४॥

54. Therefore, the knower, the known or the authority (or proof)

do not become valid. For that reason, this manifold error exists with Void as its substratum.

सोऽपि शून्यात्मतां प्राप्तः प्रमाणाविषयत्वतः।
तस्माच्छून्यं न किञ्चित् सदित्येष प्रविनिर्णयः ॥५५॥

55. Even that (Void), on account of its not being the subject of authority (or proof), has attained to the state of non-existence. Therefore, Void is not an existent thing even a little. Thus is this final conclusion.

इति शुङ्गवचः श्रुत्वा तेषु केचिद् द्विजाधमाः।
तं श्रिता निश्चयाभासं बभूवुः शून्यवादिनः ॥५६॥
विनाशमीयुस्तन्निष्ठाः शून्यभावं परं गताः ॥५७(a)॥

56-57(a). Thus having heard the speech of Śuṅga, some meanest brāhmaṇa-s among them, clinging to that semblance of investigation (or conclusion), became expounders of the Void. Believing in that (doctrine), they fell into ruin attaining to the extreme state of Void (or a state similar to inanimate objects).

ये द्विजाः सारहृदयास्ते शुङ्गस्य प्रभाषितम् ॥५७(b)॥
निरूप्य कौशिके तेन समाहितहृदोऽभवन् ॥५८(a)॥

57(b)-58(a). Those brāhmaṇa-s who had excellent minds (capable of proper investigation), having represented the utterance of Śuṅga to Kauśika, became persons with composed minds because of him.

तस्मात् सर्वात्मना त्यक्त्वा तर्कं तमनवस्थितम् ॥५८(b)॥
सदा सदागमायत्ततर्कः श्रेयः समाप्नुयात् ॥५९(a)॥

58(b)-59(a). Therefore, having abandoned entirely that reasoning which is unsettled (having no finality), let one attain the highest good with his reasoning dependent on worthy scriptures.

इति प्रोक्तो हेमचूडः प्रियया ऽत्यन्तधीरया ॥५९(b)॥
पुनः पप्रच्छ चात्यन्तविस्मितस्तां महाशयाम् ॥६०(a)॥

59(b)-60(a). Thus addressed by his extremely intelligent wife, Hemacūḍa who was very much surprised questioned that noble-minded lady again.

अहो प्रिये ते वैदुष्यमीदृशं नाविदं पुरा ॥६०(b)॥
धन्याऽसि त्वमहं चापि धन्यो यस्त्वामुपागतः।
ब्रवीषि श्रद्धया सर्वश्रेयःसिद्धिं हि तत् कथम् ॥६१॥

60(b)-61. Ah Dear! I did not know formerly your wisdom of this kind. You are blessed. Blessed also am I who have come to you. You say that the accomplishment of all that is good is indeed through faith. How is that?

कुत्र श्रद्धा विधातव्या कुत्र वा सा न शस्यते।
आनन्त्यादागमनां वै विरुद्धार्थसमाश्रयात् ॥६२॥
आचार्यमतभेदाच्च व्याख्यातृमतभेदतः।
स्वबुद्धेरनवस्थानात् किमादेयं न वाऽपि किम् ॥६३॥

62-63. Where should faith be placed? And where is it not approved of? On account of the endlessness (in the number) of scriptures and their dependence on contradictory meanings, on account of the difference in the doctrines of teachers, due to the difference in the opinions of commentators and on account of the unsettled nature of one's own intellect, what should be accepted and what should not?

यद्यस्याभिमतं तत् स वदत्येव सुनिश्चितम्।
अन्यच्चाप्यव्यवसितं हानिप्रदमपि प्रिये ॥६४॥

64. Whatever is accepted by whichever (teacher), that he states surely as well-ascertained. Dear! He (declares) another (doctrine) as not determined and also as causing detriment.

तत्रैवं सति नैवान्तं कश्चिदत्रापि गच्छति।
यः शून्यमाह तत्त्वं सोऽप्यशून्यं दूषयेत् परम्॥६५॥

65. When it is thus under those circumstances, nobody reaches any conclusion at all here. Whoever declares Void as the true principle, even he would find fault with the (principle of the) absence of the Void subsequently.

अश्रद्धेयं कुतो वा तत् सङ्गतं चागमेन हि।
एतद् ब्रूहि प्रिये सम्यग् न ह्येतत्तेऽस्त्यचिन्तितम्॥६६॥

66. That (doctrine) is indeed associated with (or appropriate to) (his) scripture. Why should it not be believed? Dear! Tell me this correctly. This is indeed not one which is unconsidered by you.

सप्तमोऽध्यायः

Chapter 7

इति पृष्टा हेमलेखा भर्त्रा प्रियतरेण सा।
प्रोवाच विदुषी सम्यग् विज्ञातलोकसंस्थितिः॥१॥

1. That wise Hemalekhā, who had known the state of worldly life well, thus asked by her very dear husband, spoke.

शृणु वक्ष्ये प्रियतम स्थिरस्वान्तः समादरात्।
मनो हि मर्कटप्रायमस्थिरं सर्वदैव तत्॥२॥

2. Most beloved! I shall tell you. Listen with care and with a steady mind. Mind is indeed like a monkey. It is quite unsteady always.

यत एवं महानर्थं प्राप्तवान् प्राकृतो जनः।
चलन्मनः सर्वदुःखनिदानं दृष्टमेव हि॥३॥
यतः सुषुप्तौ चलनाभावाद्विन्दति वै सुखम्॥४ (a)॥

3-4(a). Since it is thus, the common man has met with great calamity. It has indeed been seen that a moving (or fickle) mind alone is the primary cause of all sorrow, since a person indeed obtains happiness in deep sleep on account of the absence of movement (of the mind).

तस्मान्मनः स्थिरीकृत्य शृणु यत्ते ब्रवीम्यहम्॥४ (b)॥
अनादरेण श्रुतं च भवेदश्रुतसम्मितम्।
अफलं स्यात्तदत्यन्तं यथा चित्रतरुश्रयः॥५॥

4(b)-5. Therefore, making the mind immovable, hear what I tell you. What has been heard with disregard would be equal to what is not heard. It would be extremely fruitless like having recourse to a tree in a picture.

अनवस्थिततर्कं तमपहाय विनाशनम्।
सत्तर्कमाश्रित्य जनः प्राप्नुयात् सुफलं द्रुतम्॥६॥

6. Warding off that destructive reasoning which is unsettled (without finality) and resorting to proper reasoning, a man can attain to good result quickly.

सत्तर्कसंश्रयेणाशु साधनैकपरो भवेत्।
सत्तर्कजनितां श्रद्धां प्राप्येह फलभाग् नरः॥७॥

7. By resorting to proper reasoning, let one become solely devoted to (spiritual) fulfilment alone. Man would be the enjoyer of the fruit here having obtained faith produced by proper reasoning.

अनवस्थिततर्कं तं विहायालोकय प्रिय।
प्रवृत्तिमेतां जगतः श्रद्धया फलशालिनीम्॥८॥

8. Dear! Look at this activity (or conduct) of the world, which is fruitful on account of faith, abandoning that unsettled reasoning (without finality).

सुतर्कितेन कालेन कर्षकः क्ष्मां विकर्षति।
श्रद्धयैव तथा रूप्यस्वर्णरत्नौषधादिकम्॥९॥
व्यवस्यन्ति सुतर्केण त्यक्त्वा तर्कानवस्थितिम्॥१० (a)॥

9-10(a). A farmer ploughs the field at the time which is properly reasoned out. So also, by faith alone people seek (or strive for) silver, gold, precious stones, medicines and the like through proper reasoning, abandoning the unsettled condition of (improper) reasoning.

तस्मात् सुतर्कश्रद्धाभ्यां व्यवस्य श्रेय आत्मनः॥१० (b)॥
प्रयतेत साधनाय न हि तर्कानवस्थितेः।
विरमेत् पौरुषाद् यत्नाच्छुङ्गानुगनरा इव॥११॥

10(b)-11. Therefore, seeking the highest good of oneself through proper reasoning and faith, let one strive for (spiritual) fulfilment. Let not one cease at all from manly effort, like the men following Śuṅga, on account of the unsettled condition of (improper) reasoning.

श्रद्धया पौरुषपरो न विहन्येत सर्वथा।
दृढं पौरुषमाश्रित्य न प्राप्येत कथं फलम्॥१२॥

12. One who is devoted to manly effort with faith cannot be frustrated at all. Resorting to firm manly effort, how can the fruit (thereof) not be obtained?

पौरुषात् कर्षका धान्यं वणिजो धनमेव च।
राज्यलक्ष्मीं नृपा विप्रा विद्यां सर्वसुखाश्रयाम्॥१३॥
शूद्रा भृतिं सुधां देवास्तापसा लोकमुत्तमम्।
प्रापुरन्येऽप्यभिमतं पौरुषेणैव कर्मणा॥१४॥

13-14. On account of manly effort, farmers acquired grain, merchants wealth, kings the glory of sovereignty, brāhmaṇa-s knowledge which is the seat of all happiness, śūdra-s support, celestial beings nectar and ascetics the highest world. Even others obtained the desired object only by manly action.

अनवस्थिततर्केणाश्रद्धेन पुरुषेण किम्।
कदा किञ्चित् कथं प्राप्तं फलं वद विमृश्य तत्॥१५॥

15. Has any fruit (or advantage) been obtained by a man who has no faith and has unsettled reasoning (without finality)? Having investigated it, tell me when and how.

क्वचित् फलविसंवादात् सर्वत्राश्वासवर्जने।
विजानीयाद् दैवहतं तं स्वात्मरिपुरूपिणम्॥१६॥

16. On account of disappointment in (obtaining) the fruit in some

cases, when there is the abandoning of confidence everywhere, one should regard that ill-fated (or unfortunate) one as his own enemy.

अतः पौरुषमाश्रित्य श्रद्धासत्तर्कपोषितम्।
श्रेयसां यन्मुख्यतमं साधनं तत् समाश्रयेत्॥१७॥

17. Therefore, resorting to manly effort supported by faith and proper reasoning, let one depend on that which is the most important means for (accomplishing) the highest good.

तत्र दृष्टं साधनानां वैचित्र्यं च पृथग्विधम्।
तेषु यत् सर्वथा साध्यं साधयेत्तद्धि मुख्यकम्॥१८॥

18. There, a variety of means (for spiritual fulfilment) has been observed separately. Among them, what is feasible (or attainable) in every way, that indeed should be accomplished (or obtained) foremost.

तत् सुतर्कानुभूतिभ्यां व्यवस्याशु समारभेत्।
तत्ते सर्वं प्रवक्ष्यामि सावधानः शृणुष्व तत्॥१९॥

19. Let one undertake that (means for spiritual fulfilment) quickly, having determined it by proper reasoning and experience. I shall tell you all that (process). Hear that with attention.

श्रेयस्तद्धि विजानीयाद्यस्माद् भूयो न शोचति।
शोकः सर्वत एव स्याद् दृश्यते सूक्ष्मया दृशा॥२०॥
यच्छोकैरनुसम्भिन्नं न तच्छ्रेयो हि सर्वथा॥२१(a)॥

20-21(a). Let one know that alone as the highest good on account of which one does not suffer grief again. There can be sorrow quite from every quarter. This is seen through subtle perception (arising out of investigation). That which is combined with

sorrow alongside (or contemporaneously), is not at all the highest good.

धनं पुत्रास्तथा दारा राज्यं कोशो बलं यशः॥२१(b)॥
विद्या बुद्धिर्दर्शनं च देहः सौन्दर्यसम्पदः।
सर्वमेतदस्थिरत्वात् कालसर्पमुखस्थितम्॥२२॥
शोकाङ्कुरमहाशक्तिबीजात्मकतया स्थितम्।
कुत आत्यन्तिकश्रेयःसाधनत्वं समर्हति॥२३॥

21(b)-23. Wealth, sons, wife, sovereignty, treasure, strength, fame, learning, intelligence, appearance, body, the riches of beauty – all this is situated in the mouth of the serpent of time on account of impermanence. It is existing in the form of the very powerful seed of the sprout of sorrow. How does it deserve the status of being the means of the endless and the highest good?

अतः परमकं श्रेय एतद्वै मुख्यतो भवेत्।
एवं धनादिविषये यदादेयत्वविभ्रमः॥२४॥
मोहादेव समुद्भूतो मोहको हि महेश्वरः।
यो हि सर्वजगत्कर्ता तस्मात् सर्वे हि मोहिताः॥२५॥

24-25. Therefore, the supreme good can indeed be this (alone) above all. Thus, the error of acceptability in objects like wealth has arisen only out of delusion. The Great Lord (or the Supreme Being), who is the creator of the entire Universe is indeed causing this delusion. Therefore, all are indeed deluded.

मोहयत्यल्पकोऽपीह विद्याभागसमाश्रयात्।
कांश्चिदेव न सर्वान् स यस्माद्विद्या हि सा मिता॥२६॥

26. Here, even an insignificant person (like a magician) deludes, by resorting to a part of his lore, only some people, not all, because that science is indeed limited.

अल्पविद्यं मायिनं चाप्यनुत्क्रान्ता जना यतः।
महादेवं महामायं कः समुत्क्रान्तुमर्हति ॥२७॥

27. Since men have not gone beyond (or surpassed) even the person with trifling knowledge and deceitful, who is fit to surpass the Great God who possesses the great power of illusion?

यो हि लोकेऽल्पमायां च जानाति प्रतिविद्यया।
स मोहान्निर्गतः स्वस्थः सुखमाप्नोत्यनश्वरम् ॥२८॥

28. He, who indeed knows (to obstruct or disable) the trifling illusion (of a magician) by an opposite magical skill, obtains imperishable happiness, coming out of the delusion and remaining at ease.

एवंविधाऽपि विद्या तमनाश्रित्य तु मायिनम्।
न लभ्या सर्वथा यावदप्रसाद्य तु सर्वथा ॥२९॥

29. But, even this kind of science (or magical skill) is not at all attainable without resorting to that conjuror and just without securing his favour in everyway.

तस्मान्महामायिनं तमप्रसाद्य कथं भवेत्।
महामोहस्य तरणं तस्मात्तं सर्वथा श्रयेत् ॥३०॥

30. Therefore, how can the crossing of the great delusion happen without securing the favour of the great wielder of illusion? Therefore, let one depend upon him in every way.

यस्तं प्रसादयेत् सम्यक् प्राप्य तस्य प्रसादतः।
महाविद्यां स तन्मोहाद् ध्रुवमुत्क्रान्तिमेष्यति ॥३१॥

31. Whoever can duly secure his favour, he, having obtained the supreme knowledge, certainly goes out of that delusion through his favour.

अन्येऽपि योगाः कथिताः श्रेयःसाधनकर्मणि।
महेश्वरप्रसादात्ते विना न स्युः फलाप्तये ॥३२॥

32. Even other spiritual disciplines have been described in the execution of the means for achieving the highest good. Without the Grace of the Great Lord, they cannot be (useful) for obtaining the fruit.

तस्मादाराधयेदादौ महेशं विश्वकारणम्।
भक्त्या स साधयेदाशु योगान्मोहविनाशनान् ॥३३॥

33. Therefore, let one worship, at first, the Great Lord who is the cause of the Universe, with devotion. He would quickly cause the spiritual disciplines which destroy the delusion to be accomplished.

एतज्जगत् कार्यभूतं प्रत्यक्षं परिदृश्यते।
सांशमेवं पृथिव्याद्यमदृष्टारम्भमप्यलम् ॥३४॥

34. This world is directly seen as produced by action (i.e., it is an effect, the necessary result of a cause). Though having an unseen beginning completely, earth and the other elements together with their divisions are so.

कार्यं स्यादिति तर्केण बह्वागमदृढेन तु।
व्यवस्येत्तत्र कर्तारं सर्वकर्तृविलक्षणम् ॥३५॥

35. Let one be convinced that they are the effect by reasoning confirmed by many scriptures and, under those circumstances, their maker is one who is different from all other makers.

यद्यप्यकर्तृकं लोकमाह कश्चिदिहागमः।
तदनेकैरागमैस्तु तर्करूढैः सुबाधितम् ॥३६॥

36. Even though some scripture here declares the world as one

without a maker, that has been well-contradicted by many scriptures which are developed with reasoning.

यत्रात्मनाश एवार्थः प्रत्यक्षैकसमाश्रयात्।
तदागमाभासमेव न तद्धि महदाश्रयम्॥३ ७॥
शुष्कतर्कैकसंक्लृप्तं शास्त्रं तत् त्याज्यमेव हि॥३ ८(a)॥

37-38(a). Where the destruction of the self (by death) alone is the end (or purpose of life) on account of dependence on what is cognizable by the senses alone, that is only the semblance of a scripture. It is indeed not one on which great ones depend. That scripture prepared with empty logic alone, should indeed be shunned.

Note: This refers to the materialist philosophy of Cārvāka and others.

अन्यैरप्युच्यते कैश्चिद् जगदेतत् सनातनम्॥३ ८(b)॥
अबुद्धिमत्कर्तृकं चेत्येतच्चाप्यसमञ्जसम्।
क्रियाया बुद्धिपूर्वत्वादबुद्धौ तददर्शनात्॥३ ९॥

38(b)-39. This world is declared as eternal and not having an intelligent being as maker, even by some others. This also is not correct on account of any action being accompanied by intelligence and its not being seen in the absence of intelligence.

बह्वागमोपष्टम्भाच्च कर्ताऽत्र स्याद्धि बुद्धिमान्।
बुद्धिमत्कर्तृकं कार्यं सर्वत्रैव हि दर्शनात्॥४ ०॥

40. On the basis of many scriptures also, the maker here should indeed be an intelligent being; also on account of observing quite everywhere that action (or a thing) has an intelligent being as its doer (or maker).

एवं सत्तर्कागमाभ्यां जगदेतत् सकर्तृकम्।
स कर्ता लौकिकेभ्यस्तु कर्तृभ्यः स्याद्विलक्षणः॥४ १॥

41. Thus, from proper reasoning and the scriptures, this world is (ascertained as) having a Creator. That Creator should be different from earthly makers.

कार्यस्याचिन्त्यरूपत्वादचिन्त्यानन्तशक्तिकः।
अपरिच्छिन्नसामर्थ्यः कार्यस्यानुगुणत्वतः॥४ २॥

42. He, (the Creator) is one having inconceivable and infinite power on account of the incomprehensible nature of the action (or the effect which is the created world). He is one with unlimited ability on account of conformability with the action (or its effect).

स प्रपन्नान् समुद्धर्तुं प्रभवत्येव सर्वथा।
अतस्तं सर्वभावेन शरणीकुरु सर्वदा॥४ ३॥

43. He surely has the power to save those who have taken refuge in him in everyway. Therefore, go to him always for protection with all your heart.

निदर्शनं तेऽभिधास्ये शृणु प्रत्ययकारणम्।
मितेश्वरोऽप्यत्र लोके चाकापट्यात् प्रसादितः॥४ ४॥
सर्वात्मना योजयति स्वेष्टार्थैः श्रेयसे नरम्॥४ ५(a)॥

44-45(a). I shall tell you an example as a means of conviction. Hear this. In this world, even a person with limited power (or wealth), propitiated without deceit, endows a man entirely with the objects desired by him, for his good.

एष लोकेश्वरो देवः सम्यग् येन प्रसादितः॥४ ५(b)॥
तस्मै किं न दिशेद् ब्रूहि भक्तलोकैकवत्सलः॥४ ६(a)॥

45(b)-46(a). This God is the Lord of the world and has supreme affection for men who are his devotees. Tell me what he would not grant to one by whom he is propitiated well?

पुरुषा हीश्वरा लोके चानवस्था अवत्सलाः ॥४६ (b)॥
निर्दयाश्च कृतघ्नाश्च तस्मात्तत्फलमस्थिरम्।
परमेशो दयासिन्धुः कृतज्ञः सुव्यवस्थितः ॥४७॥

46(b)-47. Wealthy (or powerful) men in this world are unsteady, not affectionate, devoid of compassion and ungrateful. Therefore, their rewards are uncertain. The Supreme Lord is an ocean of compassion, one who knows our deeds and is well-settled.

अन्यथाऽनादिसंसारे कुतोऽनिन्द्यत्वमाप्नुयात्।
व्यवस्थिता जगद्यात्रा चापि वा स्यात् कथं वद ॥४८॥

48. Otherwise, how can one obtain unblameability in this beginningless worldly life and also, how the course of the world can become settled? Tell me.

अनवस्थस्य राज्यं तु नष्टमालोक्यते यतः।
तस्मादेष दयासिन्धुः सुव्यवस्थश्च कीर्तितः ॥४९॥

49. Since the sovereignty of one who is unsteady is observed to be lost, therefore, this ocean of compassion (who is God) is declared as one having fixity.

तमेव सर्वभावेन भक्त्याऽऽशु शरणीकुरु।
श्रेयसि त्वां योजयेत् स त्वं न तत्परतां व्रज ॥५०॥

50. Take refuge in him alone with devotion and with all your heart, immediately. He can bestow on you the highest good. You do not become exclusively devoted to that state (or the manifold means of attaining the highest good).

Note: The means to the highest good are diverse and difficult to judge as to their suitability for the aspirant. Total surrender to the Divine in the Heart, without getting attached to any particular means out of ego, would result in the proper way being revealed by the Divine.

उपासनं बहुविधमार्त्त्याऽर्थार्थित्वतोऽपि च।
निर्हेतुकं तु क्वाचित्कं तत् सत्योपासनं भवेत् ॥५१॥

51. Worship is of various kinds, due to suffering and also on account of desire for wealth. But the one having no cause is rare. That would be true worship.

दृष्टमेतत् सर्वतो वै चार्त्तेनोपासितः प्रभुः।
कदाचिद् दययाऽऽविष्ट आर्त्तिं तस्य विमोचयेत् ॥५२॥

52. This is indeed seen everywhere that the Lord filled with compassion, worshipped by an afflicted person, may sometimes cause his affliction to be discharged.

उपेक्षेत कदाचिद्वोपास्तेर्वै तारतम्यतः।
एवमेवार्थार्थिनोऽपि मितं चानियतं फलम् ॥५३॥

53. Or, sometimes he may overlook (the worship) on account of the difference in the modes of worship. Thus also, the fruit (of worship) of one desirous of wealth is limited and uncertain.

निर्हेतुकोपासकस्य ज्ञात्वा निर्हेतुतां चिरात्।
मितेश्वरोऽप्यव्यवस्थस्तदधीनो भवत्यलम् ॥५४॥

54. Even an unsettled man of limited power (or wealth) knowing the absence of motive of a causeless worshipper after a long time, becomes completely dependent on him, (the devotee).

निर्हेतुकत्वज्ञानाय चिरं स्यादज्ञभावतः।
एष सर्वेश्वरो देवो हृदयेशोऽखिलस्य तु ॥५५॥
सर्वं जानाति तत्काले फलं दद्याच्च सत्वरम् ॥५६ (a)॥

55-56(a). On account of his ignorant nature, it can take a long time for him to understand the causeless nature (of the worship). But, this God, who is the Lord of all, is the Ruler (seated) in the

hearts of all. He knows everything immediately and can give the reward quickly.

आर्तमर्थार्थिनं देवस्तदर्थेनाभियोजितुम् ॥५६ (b)॥
स्वनियत्या कर्मपाकं प्रतीक्ष्य फलमादिशेत् ॥५७(a)॥

56(b)-57(a). To unite an afflicted person or one desirous of wealth to his object of desire, God may direct the reward having waited for the ripening of his Karman (or good or bad deeds) due to his own fixed law.

निर्हेतुकोपासकं स्वमनन्यशरणं विभुः ॥५७(b)॥
ज्ञात्वा सर्वात्मना तस्य योगक्षेमवहो भवेत् ॥५८(a)॥

57(b)-58(a). (But), the Omnipresent One, knowing his causeless worshipper as one having no other refuge, would become the sustainer of his welfare (i.e., acquisition of what is good and protection thereof) completely.

अप्रतीक्ष्य कर्मपाकं नियतिं स्वां विधूय च ॥५८(b)॥
तत्साधनं संप्रसाध्य द्रुतं संयोजयेत् फले।
एतदेव महेशत्वं स्वातन्त्र्यमहतं तु यत् ॥५९॥

58(b)-59. Without waiting for the ripening of his Karman, giving up his own fixed law and accomplishing the effort of the devotee, he would join him to the reward quickly. This alone is supreme lordship which is unobstructed freedom of Will.

प्रारब्धं नियतिर्वाऽपि महेशविमुखे भवेत्।
एतन्मृकण्डुतनयेऽत्यन्तमीश्वरतत्परे ॥६०॥
सर्वैर्ज्ञातं महेशस्य नियत्यारब्धलङ्घनम्।
अत्रोपपत्तिं ते वक्ष्ये शृणु प्राणप्रियेरिताम् ॥६१॥

60-61. Destiny or even the fixed and inevitable law of God may exist for one who has turned away from the Supreme Lord. This

transgression of the fixed law and destiny by the Supreme Lord is known to everybody in the case of Mārkaṇḍeya (the son of sage Mṛkaṇḍu) who was extremely devoted to the Lord. Dearest one! Listen. I shall tell you the reasoning in this matter as declared.

यद्यप्यनुल्लङ्घनीये प्रारब्धनियती खलु।
तथाऽप्यपौरुषाणां तत् प्रारब्धमनपोहनम् ॥६२॥

62. Though destiny and the fixed law of God ought not to be transgressed certainly, even then, that destiny is irremovable (only) for persons without human effort.

अत एव प्राणयमैः प्रारब्धं परिजीयते।
न तान् दृष्टेषु दुःखेषु प्रारब्धं योजयत्यलम् ॥६३॥

63. For this very reason, destiny is conqured by Yogin-s who control Prāṇa. Destiny does not verily join them to known afflictions.

प्रारब्धाहिनिगीर्णास्ते ये पौरुषपराङ्मुखाः।
एतन्नियतिसंक्लृप्तं तथैवानुभवान्ननु ॥६४॥

64. They are swallowed by the serpent of destiny who are shunning manly effort. This is contrived by the fixed law of God. So also, it is (ascertained) from experience.

नियतिः स्यादीशशक्तिः सङ्कल्पैकस्वरूपिणी।
सत्यसङ्कल्प एवेशोऽनुल्लङ्घ्या ह्यत एव सा ॥६५॥

65. The fixed law should only be the power of God whose essential nature is Will alone. God is true in resolve (or possessed of unfailing Will) surely. For this very reason that (fixed law) is not fit to be transgressed.

कुण्ठिता साऽपि भवति परमेशपरायणे।
अकुण्ठिताऽपि भवति यतः सा तादृशी भवेत्॥६ ६॥

66. Even that becomes blunted (or mutilated) in a person devoted to the Supreme Lord. It is also not blunted (or mutilated) (in respect of other persons) since it is of such nature.

तस्मात् कुतर्कं सन्त्यज्य महेशं शरणीकुरु।
अहेतुकतया स त्वां नियोजयति श्रेयसि॥६ ७॥

67. Therefore, giving up wrong reasoning, take refuge in the Supreme Lord, without any motive. He will endow you with the highest good.

एतावदेव सोपानं प्रथमं क्षेमसौधके।
एतद्विहाय चान्यत्र नास्तीषत्फलसम्भवः॥६ ८॥

68. This much alone is the first staircase in the mansion of well-being. Abandoning this, there is no possibility of even a little reward elsewhere.

श्रुत्वेत्थं वचनं राम हेमचूडः प्रियोदितम्।
पप्रच्छ भूयस्तां कान्तामतिहृष्टमनास्तदा॥६ ९॥

69. Rāma! Thus having heard the speech uttered by his beloved, Hemacūḍa, with an extremely delighted heart, asked his wife again.

प्रिये महेश्वरं ब्रूहि यः शरण्यो भवेन्मम।
सर्वकर्ता स्वतन्त्रात्मा यच्छक्त्या नियतं जगत्॥७० ॥

70. Dear! Tell me about the Supreme Lord who should be the refuge for me, who is the maker of everything and whose nature is independent (or who has freedom of Will), by whose power the world is controlled (or follows a fixed law).

तं विष्णुमाहुः केचिद्वै शिवमन्ये गणेश्वरम्।
तथा सूर्यं नृसिंहादीन् बुद्धं सुगतमेव च॥७१॥
अर्हन्तं वासुदेवं च प्राणं सोमं च पावकम्।
कर्म प्रधानमणव इत्यादि बहुधा जगुः॥७२॥

71-72. Some refer to him as Viṣṇu, others as Śiva or Gaṇeśvara; so also as Sūrya, Nṛsiṁha and other (divine incarnations), Buddha, Sugata, Arhat (or Jina), Vāsudeva, Prāṇa (or vital energy), Soma (or the moon), Fire, Karman (or Action), Pradhāna (the primary source of the material universe according to Sāṅkhya philosophy), atoms and others. Thus they declare variously.

जगत्कारणरूपं वै विचित्रमतभेदितम्।
तत्र क्वेश्वरबुद्धिस्तु कर्तव्या तत् समीरय॥७३॥

73. The nature of the cause of the world is indeed divided by the difference in the various creeds. Under those circumstances, tell me where the belief as to God should be placed.

न ते ह्यविदितं किञ्चिद् भवेदिति हि निश्चयः।
यतः स भगवान् व्याघ्रपादो दृष्टपरावरः॥७४॥

74. Nothing indeed can be unknown to you. This is my firm belief since that revered Vyāghrapāda is one who has known the higher and the lower knowledge.

अतस्ते योषितोऽप्येवं ज्ञानमेतद्विराजते।
ब्रूहि मे श्रद्दधानाय प्रियायामृतभाषिणि॥७५॥

75. Therefore, this wisdom shines even in you, a woman, in this manner. Dear one speaking nectar-like words! Tell me who am your beloved having faith in you.

पृष्टैवं सा हेमलेखा प्रियेण प्राह हर्षिता।
नाथ ते सम्प्रवक्ष्यामि शृण्वीश्वरविनिर्णयम् ॥७६॥

76. Thus asked, she, Hemalekhā, who was delighted, said with affection: Lord! I shall tell you the complete ascertainment of God. Hear me.

ईश्वरो हि जगज्जालप्रलयोत्पादकृद् भवेत्।
स विष्णुः स शिवो धाता स सूर्यः सोम एव च ॥७७॥

77. God indeed should be one who is the maker of the creation and dissolution of this collection of worlds. He is Viṣṇu, He is Śiva, He is Brahmā, He is Sūrya and is also Soma.

स एव सर्वथा सर्वः सर्वैरपि निरूपितः।
न शिवो नापि विष्णुर्वा न धाता नान्य एव च ॥७८॥

78. He alone has been determined by all in every way and is also everyone. He is not also (in reality) Śiva, Viṣṇu, Brahmā or a different one alone.

एतत्ते संप्रवक्ष्यामि शृण्वत्यन्तसमाहितः।
कर्तारं शिवमाहुस्ते पञ्चवक्त्रं त्रिलोचनम् ॥७९॥

79. I shall tell you this. Hear with great concentration. They (the followers of Śiva) declare Śiva with five faces and three eyes as the maker.

स कर्ता घटकर्तेव चेतनः सशरीरकः।
लोकेऽपि चेतनः कर्ता सशरीरो हि दृश्यते ॥८०॥

80. That maker, like the maker of pots, is sentient and possessed of a body. Even in the world, the maker is seen to be sentient and having a body.

अशरीरोऽचेतनो वा न कर्ता क्वचिदीक्षितः।
तत्र मुख्यं हि कर्तृत्वं चेतनस्यैव सम्भवेत् ॥८१॥

81. A bodiless or insentient maker is not seen anywhere. There, the status of a maker can indeed occur only in a sentient being chiefly.

यतः स्वप्नेष्वयं जीवो हित्वा स्थूलं शरीरकम्।
चैतन्यमयदेहेन सर्वानभिमतान् सृजेत् ॥८२॥
अतः शरीरं करणं कार्ये कर्तुश्चिदात्मनः।
जीवानां करणापेक्षा यतोऽपूर्णा स्वतन्त्रता ॥८३॥

82-83. Since this individual soul, abandoning the gross body in dreams, can create all the desired things with a body consisting of consciousness (i.e., the individualised consciousness), therefore, the body is (only) an instrument in any action of the doer which is the individualised consciousness. (But) the need for an instrument arises only for individual souls (or individualised consciousness) since freedom of will is incomplete (in them).

भगवांस्तु जगत्कर्ता पूर्णस्वातन्त्र्ययोगतः।
अनपेक्ष्यैव यत्किञ्चित् सृजत्यविकलं जगत् ॥८४॥

84. But, God, the Maker of the universe, on account of being possessed of complete freedom of Will, creates the entire world quite without requiring anything whatever.

अतः शरीरं नास्त्येव ह्येष मुख्यविनिश्चयः।
अन्यथा लोकवत्कर्तुरुपादानाश्रयो भवेत् ॥८५॥

85. Therefore, there is surely no body (for God). This is indeed the chief ascertainment. Otherwise, like the (people of the) world, there would be dependence on a material cause for the Maker (or God).

तथा च देशकालादिकारणप्रचयैर्युतः।
जगत् सृजन्महेशानो जीव एव भवेत्तथा ॥८६॥

86. So also, the Great Lord, creating the world united with a multitude of causal factors like space and time, can only be the individual soul (or individualised consciousness) in that manner.

पूर्णैश्वर्यं विहन्येत जगत्सृष्टेः पुराऽपि च।
सिद्धयेत्तत्सर्वकर्तृत्वं विहतं स्यान्न संशयः ॥८७॥

87. (Under the above circumstances, the existence of other material causes) would become valid even before the creation of the world. In that case, his complete supremacy would be obstructed and his status as the maker of all would also be destroyed. There is no doubt.

अतो हि दृश्यदेहाद्यमनपेक्ष्य जगत् सृजेत्।
नास्ति तस्मात् स्थूलदेहो वस्तुतः प्राणवल्लभ ॥८८॥

88. Dear! Therefore, without requiring a visible body and other material causes, God can create the world. For that reason, there is, in reality, no gross body for God.

पररूपे ह्यदेहेऽस्मिन् मुह्यन्ति स्थूलबुद्धयः।
भक्तियुक्ताश्च तैर्ध्यातो यत्र यत्र यथा यथा ॥८९॥
तथा धत्तेऽनेकरूपं भक्तचिन्तामणिः स्वयम्।
अतश्चेतन एवेशस्तद्देहः स्याच्चितिः परा ॥९०॥

89-90. People with a gross intellect (that cannot understand subtle truths), but endowed with devotion, are perplexed in regard to the bodiless supreme nature of God. Contemplated by them wherever and in whichever manner, the wish-yielding gem that is God, itself assumes many forms in that manner. Therefore, God is only Intelligence. His body can only be Supreme (or Transcendental) Consciousness.

चितिरेव महासत्ता सम्राज्ञी परमेश्वरी।
त्रिपुरा भासते यस्यामविभिन्नं विभिन्नवत् ॥९१॥

91. Supreme Being is only Consciousness, the paramount Queen and Supreme Goddess Tripurā in whom the non-different (world) appears as different.

आदर्शनगरप्रख्यं जगदेतच्चराचरम्।
तद्रूपैकत्वतस्तत्र नोत्तमाधमभावना ॥९२॥

92. This world of movable and immovable things resembles a city reflected in a mirror. On account of the oneness of its nature (with the underlying mirror-like Consciousness), there can be no conception of the highest and the lowest with regard to that.

Note: The One Undivided Transcendental Consciousness, like a mirror, reflects the Universe. The reflection does not exist apart from the the mirror. Śiva, Viṣṇu and other Godheads are not only identical with the Supreme Consciousness, but do not admit of any differentiation between them.

अपरे तु स्वरूपे हि कल्पितं मुख्यतादि हि।
तस्मात् प्राज्ञ उपासीत परं रूपं हि निष्कलम् ॥९३॥

93. Pre-eminence and other qualities (in the Godheads) are indeed imagined only in the lower nature (of the Supreme Consciousness consisting of the reflections). Therefore, let the wise man worship the supreme form (of the Reality) which is undivided.

असमर्थः स्थूलरूपं यद् बुद्धौ सङ्गतं दृढम्।
तदुपास्याहेतुतस्तु श्रेयः प्राप्नोत्यनुत्तमम् ॥९४॥
नान्यथाऽस्य गतिः क्वापि भवेद् वै कोटिजन्मभिः ॥९५॥

94-95. But, one who is not competent (to do so), having worshipped without motive that gross form which has united with his intellect firmly, obtains the highest good. There can indeed be no recourse for him otherwise anywhere in millions of births.

अष्टमोऽध्यायः

Chapter 8

एवं प्रियावचः श्रुत्वा ज्ञात्वा तत्त्वं महेशितुः।
त्रैपुरं चिन्मयं हेमलेखावाक्येन निश्चितम् ॥१॥
आश्वस्तचित्तस्त्रिपुरां गुणरूपां महेश्वरीम्।
ज्ञात्वा गुरुभ्यः परमां माहैश्वर्यविभावितः ॥२॥
तामेकभावानुगतो हेमचूडोऽभवद् दृढम् ॥३ (a)॥

1-3(a). Thus having heard the speech of his beloved, having known certainly the transcendental and true principle of the Great Lord of the Universe, consisting of Pure Consciousness, by the words of Hemalekhā, having a mind possessed of confidence and having known from the Gurus the Great Goddess Tripurā, the Supreme One with a form endowed with auspicious qualities, revealed by the power of Grace of the Great Lord, Hemacūḍa became one following Her with single devotion firmly (through spiritual disciplines).

एवं परोपासनेन व्यतीयुः केऽपि मासकाः ॥३ (b)॥
त्रिपुरा परमेशानी प्रसादमकरोद् हृदि।
विषयाद्विमुखं चित्तं विचारपरमं बभौ ॥४॥

3(b)-4. Thus, a few months elapsed in the worship of the Supreme Goddess. Tripurā, the supreme ruler, manifested Her Grace in his Heart. His mind which was turned away from objects of sense became solely occupied with investigation.

एतावद् दुर्लभं लोके परानुग्रहमन्तरा।
विचारप्रवणं चित्तं यन्मुख्यं मोक्षकारणम् ॥५॥

5. So much is difficult to be attained in this world without the Grace of the Supreme Goddess since a mind devoted to investigation is the principal means of liberation.

राम यावन्न जायेत विचारपरमं मनः।
न तावच्छ्रेयसा योग उपायानां शतैः क्वचित् ॥६॥

6. Rāma! As long as the mind does not become devoted to investigation, so long, there is no acquisition of the highest good by hundreds of means anywhere.

अथ भूयः स कस्मिंश्चिद्दिने रहसि वै तया।
सङ्गतः प्रियया ऽत्यन्तविचारपरमानसः ॥७॥

7. Then, on a certain day, he again met his beloved in private with a mind extremely devoted to investigation.

आयान्तं स्वनिकेतं तं दूरात् कान्तं ददर्श सा।
उत्थाय तं समानीय स्वासने विनिवेश्य च ॥८॥
पादप्रक्षालनाद्यैस्तं पूजयित्वा यथाविधि।
प्रोवाचामृतनिष्यन्दसुन्दरं परमं वचः ॥९॥

8-9. She saw her husband coming to her mansion from a distance. Standing up, fetching him, seating him on an excellent seat and receiving him with respect according to rules by washing his feet and other acts, spoke to him excellent words which were beautiful and dripping with nectar.

प्रेष्ठ त्वामद्य पश्यामि चिराय ननु ते वपुः।
नीरुजं कच्चिदासीद्वै यतो रोगास्पदं वपुः ॥१०॥

10. Dearest! I see you today after a long time indeed. Was your body free from ailments? Since the body is the abode of diseases, (I would like to know).

तन्ममाचक्ष्व वृत्तान्तं यतो नाहं स्मृता त्वया।
ननु मामसमालोक्य चाप्रभाष्य कदाऽपि ते ॥११॥
नात्यगाद्दिनभागोऽपि तदेवं कुत आस्थितम् ॥१२(a)॥

11-12(a). Therefore, tell me the news since I have not been remembered by you. Without seeing me and without talking to me, even a part of a day did not pass at any time for you. Therefore, how did you remain thus?

मन्येऽहं तेऽनभिमते वर्तनं नहि वर्त्मनि ॥१२(b)॥
स्वप्ने वाऽपि कुतोऽन्यत्र कुत एवमभूद् वद।
कथं रात्रिस्त्वया नीता चैकाऽपि युगसम्मिता ॥१३॥
मां विना प्राक् क्षणोऽप्येको युगकल्पः सुदुःसहः।
इत्युक्त्वा सा समाश्लिष्य खिन्नेवाभूत्क्षणं ततः ॥१४॥

12(b)-14. I believe that your proceeding on a path not liked by me does not at all happen even in a dream. How can it happen elsewhere? Tell me how it happened in this manner. How even one night, resembling an aeon, was passed by you? Previously, even a moment without me was similar to an aeon and unbearable. Having thus spoken, she remained, as if dejected, for a moment thereafter, embracing him.

सोऽपि प्रियासमाश्लिष्टो नेषद्विकृतिमाययौ।
प्राह प्रिये न मामेवं विमोहयितुमर्हसि ॥१५॥

15. But, he, embraced by his wife, did not attain any perturbation even slightly. He said: Dear! You ought not to perplex me in this manner.

ज्ञाता मयाऽसि सुदृढं नास्ति ते शोककारणम्।
परावरज्ञा त्वं धीरा मोहस्त्वां वै कथं स्पृशेत् ॥१६॥

16. You have been firmly understood by me. There is no cause for sorrow in you. You are the knower of the higher and lower knowledge and resolute (or composed). How indeed can delusion touch you?

तत्त्वां प्रष्टुं समायातो यत्तद्वक्ष्यामि संशृणु।
यत् प्राक् स्ववृत्तं कथितम् तत् स्फुटं मे समीरय ॥१७॥

17. Therefore, I have come to ask you that which I shall declare. Listen. Tell me clearly that story of yours which was narrated previously.

का सा ते जननी प्रोक्ता सखी वा तत्पतिश्च कः।
तत्पुत्राद्या अपि च के मम वा ते क्व संवद ॥१८॥

18. Who is she spoken of as your mother? Who is your friend and her husband? Who are their sons and the others? Tell me where they are (in relation to me).

न तन्मया सुविदितं न तन्मन्ये मृषोदितम्।
किन्तु त्वया निगदितं व्यपदेशेन सर्वथा ॥१९॥

19. That has not been well-understood by me. I do not think that it has been uttered falsely. But, it has been told by you under pretext (or concealing the facts) entirely.

तद्विविच्य प्रकथय यथा ज्ञास्ये त्वहं स्फुटम्।
अहं त्वां सुप्रपन्नोऽस्मि छिन्धि मे हृदि संशयम् ॥२०॥

20. Narrate that to me separating the facts (or ascertaining the facts) so that I shall understand it clearly. I am fully taking refuge in you. Remove the doubt in my heart.

एवमुक्ता हेमलेखा प्रसन्नवदनेक्षणा।
मत्वा सुनिर्मलधियं परानुग्रहसंयुतम् ॥२१॥

21. Thus told, Hemalekhā was delighted in her face and eyes, having observed him as one possessed of an extremely pure intellect and endowed with the Grace of God (or Tripurā).

नूनमेषोऽतिविमुखो विषयेभ्योऽतिधैर्यतः।
विद्धः शक्त्या महेशान्या फलितः पुण्यसञ्चयः ॥२२॥

22. "Certainly, this one is fully turned away from objects of sense on account of great firmness (of mind). Governed (or penetrated) by the power of Grace of the Great Goddess (Tripurā), the store of his meritorious deeds has borne fruit.

कालः प्रबोधने चायं बोधयामि ततस्त्विमम्।
नाथ तेऽहो महाभाग्यं प्राप्तमीशकृपावशात् ॥२३॥

23. This is the time for awakening him. Therefore, I shall teach him (the Truth)." (She said): Lord! Great fortune has been obtained by you through the Grace of God.

अन्यथा नैव विषयवैरस्यं पश्यति क्वचित्।
एतल्लक्षणमीशस्यानुग्रहे ज्ञेयमादितः ॥२४॥

24. Otherwise, one does not at all perceive the insipidity (or unpleasantness) of objects of sense anywhere. This characteristic should be known from the beginning when there is the Grace of God.

भोगवैरस्यमपरं विचारप्रवणं मनः।
हन्त ते सम्प्रवक्ष्यामि वृत्तिं प्रोक्तां सदात्मनः ॥२५॥

25. The other (characteristic) is tastelessness in enjoyments and a mind devoted to investigation. Ah! I shall explain to you the state of the Real Self which has been narrated.

Note: The following verses provide the key to the allegory narrated in Chapter V. The key has already been incorporated in the Notes appearing below the verses in Chapter V for the sake of proper appreciation of the narrative. Therefore, no further notes are appended to the following verses.

परा चितिर्मे जननी सखी बुद्धिर्मता मम।
अविद्या त्वसती सोक्ता यया बुद्धिः सुसङ्गता ॥२६॥

26. My mother is the Supreme (or Transcendental) Consciousness and the intellect is considered as my friend. Nescience (or Ignorance) is spoken of as the bad woman with whom the intellect was associated.

अविद्यायास्तु सामर्थ्यं लोके स्पष्टं विचित्रितम्।
यद्रज्जौ सर्पमाभास्य महाभीतिं प्रयच्छति ॥२ ७॥

27. The wonderful power of Ignorance is clearly perceived in the world since it gives great fear manifesting a serpent in a rope.

महामोहस्तु तत्पुत्रो मनस्तस्य सुतोऽभवत्।
तस्य पत्नी कल्पना स्यात्तत्सुताः पञ्च येऽभवन्॥२ ८॥
ज्ञानेन्द्रियाणि ते पञ्च तत्स्थानं गोलकं भवेत्।
विषयाणां प्रमोषस्तु संस्कारो मनसो भवेत्॥२ ९॥

28-29. Her son was Great Delusion and Mind was his son. His wife was Imagination and her sons, who were five in number, were the five organs of perception. Their location (or residence) was the ''globe'' or the external organ of perception. The taking away (or stealing) of the objects was the impression of the mind (carried by it on account of its contact with objects).

तद्भोगः स्वप्नभोगः स्यात् कल्पनायाः स्वसा तु या।
महाशना भवेदाशा तस्या यौ तनुजावुभौ॥३ ०॥
क्रोधो लोभश्च तावुक्तौ तत्पुरं तु शरीरकम्।
मम यस्तु महामन्त्रः स्वरूपस्फुरणं हि तत्॥३ १॥

30-31. The enjoyment of those (objects) was the enjoyment in a dream. Mahāśanā who was the sister of Kalpanā (or imagination) was Āśā or Desire and her two sons who were referred to were Anger and Greed. Their city was the body. That which was my great Mantra was indeed the throb (or manifestation) of my essential nature.

प्राणः प्रचारः सम्प्रोक्तो मनसस्तु प्रियः सखा।
कान्ताराद्यास्तु नरका एवं सर्वं प्रकीर्तितम्॥३ २॥

32. Prāṇa (or the Vital Breath) was described as Pracāra, the dear friend of the mind. The forests and the others were hells. Thus everything has been explained.

मया बुद्धेः सङ्गमस्तु समाधिरभिधीयते।
मन्मातृलोकसम्प्राप्तिर्मोक्षः प्रिय उदाहृतः॥३ ३॥

33. The association of the intellect with me is called Samādhi. Dear! Arriving at the world of my mother is called Mokṣa (or Liberation).

एवं प्रोक्तः स्ववृत्तान्तस्त्वमप्येवंविधो ननु।
तद्युक्त्यैतत् सुविज्ञाय परं श्रेयः समाप्नुहि॥३ ४॥

34. Thus, my history has been explained. You are also indeed of such a kind. Therefore, understanding this well by reasoning, obtain the highest good.

नवमोऽध्यायः

Chapter 9

श्रुत्वेत्थं प्रियया प्रोक्तं हेमचूडोऽतिविस्मितः।
हर्षगद्गदया वाचा पुनर्वक्तुं प्रचक्रमे ॥१॥

1. Having thus heard what was spoken by his beloved, Hemacūḍa, who was greatly surprised, began to speak again with a voice faltering due to joy.

धन्या प्रियेऽसि निपुणा अहो ते ज्ञानवैभवम्।
किं वर्णयामि यत्प्रोक्तमाख्यारूपतयाऽखिलम् ॥२॥

2. Dear! You are blessed and clever. Ah! How great is the glory of your knowledge! How shall I describe what was explained entirely in the form of a story?

एवंविधं स्ववृत्तं मे नाभवद्विदितं क्वचित्।
त्वदुक्त्याऽहं संप्रति तत् करामलकवत् स्फुटम् ॥३॥
स्मराम्यनुभवाम्यन्तरहो लोकक्रियाऽद्भुता।
का सा परा चितिर्माता कथं तस्यास्तु नो जनिः ॥४॥

3-4. My history of such a kind was not known to me anywhere (or at any time). By your words, I remember and experience that within me clearly like a fruit in the palm of the hand, at present. Ah! Wonderful is the action of the world! Who is that Supreme Consciousness, the Mother? How does our birth from Her happen?

के वा वयं स्वरूपं किमस्माकं तद् ब्रवीहि मे।
इति पृष्टा हेमलेखा रामोवाच प्रियं प्रति ॥५॥

5. Who are we and what is our natural state? Tell me that. Rāma! Hemalekhā, thus questioned said to her husband.

नाथ शृणु प्रवक्ष्यामि गूढार्थमिदमादरात्।
विचारयात्मनो रूपं बुद्ध्याऽत्यन्तविशुद्धया ॥६॥

6. Lord! I shall explain this secret matter. Listen. Investigate with attention the nature of your own Self with an extremely purified intellect.

न दृश्यं नापि तद्वाच्यमतो वक्ष्यामि तत् कथम्।
ज्ञाते स्वात्मस्वरूपे वै ततो ज्ञास्यसि मातरम् ॥७॥

7. That (true nature of one's own Self) is not a visible object and is not to be spoken (or predicated) even. Therefore, how shall I describe it? When the true nature of one's own Self is indeed known, then you will know the Mother.

न ह्यादेशः स्वरूपेऽस्ति तत आदेष्टृवर्जितम्।
स्वं रूपं स्वात्मना पश्य शुद्धबुद्धिसमाश्रयम् ॥८॥

8. In (regard to) one's real nature there is indeed no instruction (possible). Therefore, it is without an instructor. Perceive your own nature having the pure intellect as its residence, by your own Self. (i.e., by objectless pure awareness of oneself.)

Note: ''Pure intellect'' refers to the intellect freed from objects. The path to Self-knowledge is essentially the removal of all objective thought and abidance as pure objectless awareness where there is only the feeling ''I am''. This is the investigation of one's real nature, which is the means of the knowledge of the Mother stated in the previous verse.

देवादितिर्यगन्तानां भान्तं भानैरभासितम्।
भान्तं सर्वत्र सर्वस्य सर्वदा मानवर्जितम् ॥९॥

9. It is shining as the Self of all from the gods to animals and birds and is not illuminated by (objective) perceptions. It is shining everywhere for everyone always without proof.

कथं कुत्र कदा केन निरूप्येतापि लेशतः।
मन्नेत्रं दर्शयेत्येवमुक्तमेतत् प्रियाधुना ॥१ ०॥

10. How, where, when and by which (proof) can it be determined (or proved) even a little? Dear! This is spoken in this manner – ''Show me my eyes now''.

Note: This refers to the utterance: ''Prove the existence of the Self''. No one can show a person's eyes to that person himself. Even so is proving the existence of the Self.

नात्राचार्यस्योपयोगो यथा नयनदर्शने।
निपुणोऽपि महाचार्यः कथं नेत्रं प्रदर्शयेत् ॥१ १॥

11. In this matter, there is no use for a teacher as in seeing (one's own) eyes. How can a great teacher, though clever, point out one's eyes (to himself)?

अतो गुरुरुपायोऽत्र तदुपायप्रदर्शनात्।
तत्ते वक्ष्याम्युपायं तच्छृणु संयतमानसः ॥१ २॥

12. Therefore, in this matter, a Guru is the means on account of his pointing out the means for that (Self-realization). Hence, I shall tell you the means. Hear that with your mind controlled.

यावत् त्वमात्मनि ममेत्येवं तु प्रतिपश्यसि।
ततः परं निजं रूपं यन्ममेति न भाति ते ॥१ ३॥

13. As long as you perceive (or become aware) in yourself thus: ''(This is) mine'', your own true nature (or Self), which does not appear to you as ''mine'', is different from that (which appears as ''mine'').

गत्वैकान्ते विविच्यैतद्यद्यद् भाति ममत्वतः।
तत्तत् परित्यज्य परं स्वात्मानमभिलक्षय ॥१ ४॥

14. Having gone to a lonely place, discerning this (truth) and discarding all those which appear with the characteristic of ''mine'', perceive your own Self which is different (from all of them, being free from the concept of ''mine'').

यथाऽहं ते ममत्वेन भासनान्नात्मता मयि।
सम्बन्धमात्रादात्मीया न स्वरूपगता ह्यहम् ॥१ ५॥

15. For instance, on account of my appearing to you as ''mine'' (or ''my wife''), there is no selfhood in me (i.e., you do not consider me as your self). I belong to you by mere relationship, but I am not contained in your self-nature.

ममार्थमखिलं त्यक्त्वा यत्त्यक्तुं नैव शक्यते।
तमात्मानं समालक्ष्य परं श्रेयः समाप्नुहि ॥१ ६॥

16. Having abandoned all objects deemed as ''mine'' and also, perceiving the Self which is not at all possible to be given up, obtain the highest good.

इत्युक्तः प्रियया हेमचूड उत्थाय वै द्रुतम्।
ययावश्वं समारुह्य तत्क्षणे नगराद् बहिः ॥१ ७॥

17. Thus told by his wife, Hemacūḍa, getting up quickly and mounting his horse went out of the city at that moment.

उद्यानं नन्दनसमं प्रविश्य क्षणमात्रतः।
वनान्तसौधमुन्नम्रं स्फाटिकं प्रविवेश ह ॥१ ८॥

18. Entering a garden, equal to the garden of Indra, the chief of gods, in a short time, he entered into a tall crystalline mansion on the borders of the wood.

विसृज्यानुचरान् सर्वान् द्वारपालानशासयत्।
न कोऽप्यत्र प्रविशतु मय्येकान्तविचारणे ॥१ ९॥

19. Sending away all the attendants, he ordered the gate-keepers as follows: Let no one enter into this place when I am having solitary reflection.

राजामात्याश्च गुरवो राजा वाऽऽप्यत्र सङ्गतः।
अप्रवेश्या एव यावदहमाज्ञां दिशामि वः ॥२०॥

20. The king's ministers, the Guru-s, or even the king come here, should not at all be admitted until I give you the order.

इत्युक्त्वाऽऽरुह्य सौधाग्र्यं नवमीं भूमिमाविशत्।
तत्र वातायने चित्रे सर्वलोकावलोकने ॥२१॥
आसने मृदुतूलाढ्ये विवेशान्यविवर्जितः।
मनः समाधाय दृढं विचारमकरोत्तदा ॥२२॥

21-22. Having said thus and ascending to the top of the mansion, he entered the ninth floor. There in (or near) a wonderful window commanding a view of the whole region, he sat on a seat rich in soft cotton, without another person. Then he carried out investigation, firmly concentrating his mind.

नूनमेते जनाः सर्वे कथमेवं विमोहिताः।
नैकोऽप्यत्र विजानाति स्वात्मानं लेशतोऽपि वै ॥२३॥

23. How are all these people verily deluded thus? Not even one here indeed knows his own Self even a little.

सर्वोऽपि स्वात्मनो हेतोः करोति विविधाः क्रियाः।
केचित् पठन्ति शास्त्राणि साम्नायाङ्गानि नित्यशः ॥२४॥
केचिद्धनान्यर्जयन्ति केचिच्छासति चावनिम्।
अन्ये युध्यन्ति रिपुभिरन्ये भोगैकलम्पटाः ॥२५॥

24-25. Everyone also does various kinds of activities for the sake of his own self. Some read the scriptures everyday along with the

auxiliary portions of the sacred texts. Some earn wealth and some rule the earth. Others fight with the enemies and others are hankering after only enjoyments.

कुर्वन्त्येतत् स्वार्थमेते स स्वात्मा कतमो भवेत्।
नैनं जानाति कोऽप्यत्र कुत एवमयं भ्रमः ॥२६॥

26. These people do these things for their own self; but, which of many can be that ''own self''? But, no one knows this here. How is this delusion (present) in this manner?

अहो यथावदात्मानमविदित्वैव वै कृतम्।
व्यर्थं स्वप्ने कृतमिव तदद्य विमृशामि तम् ॥२७॥

27. Alas! Without knowing the Self properly at all, (any) work is indeed meaningless like what is done in a dream. Therefore, I shall reflect on that Self now.

गृहधान्यराज्यधनयोषित्पश्वादि किञ्चन।
न मे स्वरूपं भवति त्वनहन्ताश्रयत्वतः ॥२८॥

28. House, grains, sovereignty, wealth, woman, cattle and the like are not my real nature even a little, on account of their not having I-ness as their substratum. (i.e., They are not ''I''; they are only ''mine''.)

मदर्थभूतताहेतोर्देहोऽहं स्यां हि सर्वथा।
नूनं क्षत्रियदायादो गौराङ्गोऽहं न संशयः ॥२९॥

29. By reason of having become the import of (the word) ''I'', I may indeed be the body in every way. Certainly, I am the son of a Kṣatriya and I am possessed of a beautiful body. There is no doubt.

अहन्तया समाक्रान्तास्तथैतेऽपि जनाः परे।
इति निश्चित्य दध्यौ तं देहं राजकुमारकः ॥३ ०॥

30. So also, even these other people are possessed of ''I-ness''. Thus determining, the prince held that body (as the Self).

अथ देहस्य चात्मत्वं प्रतिषेद्धुं प्रचक्रमे।
अहो कथं देह एष ममतायाः समाश्रयः ॥३ १॥
रुधिरास्थ्यादिसंघातः प्रतिक्षणविकारवान्।
मम रूपं भवेन्नूनं छिन्नमेतत्तु लक्ष्यते ॥३ २॥
काष्ठलोष्टसमत्वेन स्वप्नादौ चान्यथा स्थितः।
नाहं देहोऽन्य एव स्यां प्राणोऽप्येष तथाविधः ॥३ ३॥

31-33. Then, he began to contradict the selfhood of the body. Ah! How can this body which is the residence of ''mineness'' (i.e., which is considered only as ''mine''), a combination of blood, bones and the like and having changes every moment, be my real nature? Certainly, this is observed as broken asunder similar to a piece of wood or a lump of earth and it exists otherwise in dreams and the like. I am not the body. I can only be another. This Prāṇa or Vital Energy is also of such nature.

मनो बुद्धिश्च नाहं स्यां यत एतन्ममेरितम्।
अतो देहादिबुद्ध्यन्तादन्य एव न संशयः ॥३ ४॥

34. I cannot also be the mind or the intellect since this is proclaimed as ''mine''. Therefore, I am only different from (the entity) beginning with the body and ending with the intellect. There is no doubt.

अहं कदाचिन्नास्मीति भासनाभावहेतुतः।
सर्वदाऽहं भासमानः स्थित एव न संशयः ॥३ ५॥

35. By reason of the absence of appearance of (the notion) ''I am

not'' at any time, there is no doubt that I surely exist shining always.

भासमानस्य तु मम केन भानमिति स्फुटम्।
नहि जानामि तत् कस्मादेतन्न विदितं मया ॥३ ६॥

36. I do not indeed know clearly (the entity) by which there is the appearance (or manifestation) of me who am (always) shining. Then, of what reason has this not been understood by me?

घटादिकं चक्षुराद्यैर्भासते भुवि नान्यतः।
प्राणस्त्वचा विभात्येष मनो ज्ञानेन चोहितम् ॥३ ७॥

37. In the world, the pot and other objects shine (or appear) by means of the eyes and other (sense-organs); not through others. This vital energy shines by the sense of touch. The mind is inferred by (its action of) knowing.

एवं बुद्धिः केन च मे भासनं नाविदं त्विदम्।
अथैषां भासनादेव नात्मा भासेत मे यदि ॥३ ८॥
तर्हि नो विमृशाम्येतांस्ततो मे भासनं भवेत्।
इति निश्चित्य मनसा जहौ मानसगोचरम् ॥३ ९॥

38-39. Thus (also) is the intellect (inferred by its action of discriminating or deciding). By whom is my shining (or manifestation) (caused)? (i.e., By whom does the entity ''I'' shine?) But, I do not know this. Also, if my ''Self'' does not shine only by the shining of these (entities from the body to the intellect), then, I shall not think of (or reflect on) them. Thereupon, my ''Self'' can shine. Thus having resolved with his mind, he abandoned everything within the range of (or accessible to) the mind.

अथापश्यदन्धकारं गाढं तत्क्षणमात्रतः।
इदं ममात्मनो रूपमिति निश्चितमानसः ॥४ ०॥

प्रहर्षमतुलं लेभे चाथ भूयो व्यचिन्तयत्।
नूनं पुनः प्रपश्यामीत्येवं चित्तं रुरोध वै ॥४१॥
चञ्चलं हठयोगेन निरुद्धं समवैक्षत।
तेजःपुञ्जमनाद्यन्तं भास्वरं क्षणमात्रतः ॥४२॥

40-42. Then, he saw dense darkness instantaneously. With a mind that had ascertained, ''this is the nature of my Self'', he obtained incomparable joy and then he thought again: ''Certainly, I shall observe again''. Thus, he stopped his unsteady mind through (the method of) Haṭhayoga. The mind having been restrained (or stopped), he perceived instantaneously a brilliant mass of light without beginning or end.

प्रबुद्धश्चिन्तयामास किमेतदिति विस्मितः।
अहो पश्यामि विविधं किमात्मानं कथं त्विदम् ॥४३॥

43. Awakened (from that state) he was astonished and thought: What is this? Ah! Why do I see the Self variously? How does this happen?

भूयः पश्यामि चेत्येवं रुरोध स्वमनस्तदा।
विलीनं निद्रया चित्तं बभौ चिरतरं दृढम् ॥४४॥

44. I shall observe again. Thus (thinking), he stopped his mind (again). Then, the mind was thoroughly dissolved by sleep for a long time.

तत्रापश्यत् स्वप्नजालं विचित्रानेकदर्शनम्।
अथ प्रबुद्धोऽत्यन्तं वै चिन्तां प्राप महत्तराम् ॥४५॥

45. There, (in the state of sleep), he saw a number of dreams with many wonderful visions. Then, awakened (from that state) he very much suffered greater anxiety.

किमहं निद्रयाऽऽच्छन्नः स्वप्नान् समवलोकयम्।
तमस्तेजश्चापि दृष्टमहो स्वप्नात्मकं भवेत् ॥४६॥

46. Why did I see dreams covered by sleep? Darkness and light which were seen should also be of the nature of dreams.

स्वप्नस्तु मानसोल्लासस्तदेतं वर्जये कथम्।
भूयो निगृह्य पश्यामीत्येवं निश्चित्य वै दृढम् ॥४७॥
रुरोध चित्तं तु हठात्तदेतदभवत् स्थिरम्।
तदाऽऽनन्दसमुद्रान्तर्निमग्न इव सोऽभवत् ॥४८॥

47-48. But, dream is the play of the mind. How do I avoid (or abandon) it? I shall observe again restraining (the mind). Having thus firmly resolved, he stopped the mind forcibly. Consequently, it became still. Then, he was immersed, as it were, within an ocean of bliss.

पुनश्चित्तप्रचलनात् प्रबुद्धोऽभवदञ्जसा।
किमेष मेऽभवत् स्वप्नश्चाथवा चित्तविभ्रमः ॥४९॥
आहोस्वित् सत्य एष स्यादविचिन्त्यं विभाति मे।
नान्वभूवं किञ्चिदपि सुखमाप्तं कथं मया ॥५०॥

49-50. Again, on account of the movement of the mind, he was soon awake. What is this that happened to me? Is it a dream or the delusion of the mind? Or perhaps, this may be true. It appears to me as inconceivable. I did not experience anything even a little. How (then) was happiness obtained by me?

अहोऽस्य सुखलेशस्य तुल्यं नास्त्यत्र किञ्चन।
अहं सुषुप्तवन्मूढः कथमेतत् सुखं स्थितम् ॥५१॥

51. Ah! There is nothing whatever here which is equal to (even) a small portion of this happiness. I was stupefied like a sleeping man. How did this happiness occur?

नात्र हेतुं कञ्चिदपि लक्षये तत् कथं भवेत्।
आत्मावगमनायाहं प्रवृत्तोऽप्यद्य नाविदम् ॥५२॥

52. I do not notice any cause whatever in this case. How could it happen? Though engaged in knowing the Self, I did not ascertain it now.

आत्मानमन्यच्चान्यच्च पश्यामि किमिदं भवेत्।
प्रकाशो वाऽन्धकारो वा सुखं वाऽन्यदथापि वा ॥५३॥

53. I see the Self changing now and again. What can it be? Is it light or darkness or happiness or a different thing?

आत्मा भवेन्मम तथा क्रमिकैतत्स्वरूपकः।
नान्तमेम्यत्र भूयस्तां पृच्छामि विदुषीं प्रियाम् ॥५४॥

54. So also, can my Self be one having these successive forms? I do not reach any conclusion in this matter. I shall ask my learned wife again.

इति निश्चित्य द्वारेशमाहूयाज्ञां समादिशत्।
स्वसन्निधानमानेतुं हेमलेखां नृपात्मजः ॥५५॥

55. Thus having decided and summoning the gate-keeper, the prince gave the order for fetching Hemalekhā to his presence.

अथ प्राप्ता मुहूर्त्तेन द्वारिकस्य निदेशतः।
आरुरोह महासौधं मेरुमिन्दुप्रभेव सा ॥५६॥

56. Then, she reached (the mansion) in a muhūrta (48 minutes) under the direction of the gate-keeper. She ascended the great mansion as moonlight the Meru mountain.

अथापश्यद् राजसुतं प्रियं शान्तात्ममानसम्।
निश्चलं निर्विकारं च संहृतेन्द्रियमण्डलम् ॥५७॥

57. Then she saw her husband, the prince, whose body and mind were tranquil, who was immovable and without emotion (or agitation) and whose sense-organs were restrained.

समीपमुपसृत्याशु तद्विष्टरमुपारुहत्।
एकासनोपविष्टायां तस्यां स निमिषार्द्धतः ॥५८॥
उन्मील्य नयने पार्श्वे समालोकयदास्थिताम् ॥५९ (a)॥

58-59(a). Approaching his vicinity, she quickly mounted his seat. When she was seated on the same seat (as the prince), he, having opened his eyes in half a moment, saw her seated at his side.

आलोकिता प्रियं शीघ्रं प्रणयात् परिषस्वजे ॥५९ (b)॥
ततः प्राहामृतस्यन्दि सुन्दरं वचनं प्रिया ॥६० (a)॥

59(b)-60(a). Seen (by him), she embraced her husband quickly out of love. Then, the beloved wife spoke beautiful words with flowing nectar.

नाथ किं भवताऽऽहूता कच्चित्ते नीरुजं तनौ ॥६० (b)॥
वदाहूतौ कारणं मे यदर्थमहमागता।
एवं प्रियानुयुक्तः स बभाषे स्वात्मनः प्रियाम् ॥६१॥

60(b)-61. Lord! Why was I called by you? Is your body free from sickness? Tell me the reason for this call due to which I have come. Thus asked by his wife, he spoke to his beloved.

प्रिये त्वयाऽनुशिष्टोऽहं विविक्तेऽत्र समास्थितः।
विचारपरमः स्वात्मरूपलक्षणहेतवे ॥६२॥

62. Dear! Instructed by you, I am remaining in this lonely place wholly engaged in investigation for the purpose of perceiving the nature of my own Self.

तत्परेणापि चित्रं तु लक्षितं तत् पृथक् किमु ॥६ ३ (a)॥

63(a). Though exclusively devoted to it (i.e., discovering the Self), why nevertheless was it perceived variously and separately?

आत्मनः सर्वदा प्राप्तेर्भासमानत्वतोऽपि च ॥६ ३ (b)॥
असम्यग् भासनं चान्यभासनस्य निमित्ततः।
इति मत्वा निरुध्यान्यभासनं सुव्यवस्थितः ॥६ ४॥

63(b)-64. The Self being always attained and always shining, thinking that the incorrect appearance was on account of something else coming into the mind, I remained firm, restraining other appearances.

अपश्यमन्धकारं च प्रकाशमन्यदेव च।
क्वचित् सुखं महत् प्राप्तं किमेतद्वद मे प्रिये ॥६ ५॥

65. I saw darkness and light and also other things. Sometimes, great happiness was obtained. Dear! Tell me what (all) this was.

इदमेवात्मनो रूपमथवाऽन्यद् भवेत् क्वचित्।
सम्यग् विविच्य कथय यथा तमभिलक्षये ॥६ ६॥

66. Is this the nature of the Self or could it be another somewhere? Declare, having ascertained it correctly, so that I shall perceive it.

इत्युक्ता साऽब्रवीद् हेमलेखा ज्ञातपरावरा।
शृणु प्रिय प्रवक्ष्यामि समाहितधियाऽखिलम् ॥६ ७॥

67. Thus told, Hemalekhā, who had comprehended the complete Truth, said: Dear! I shall tell you entirely. Hear with a concentrated mind.

यस्त्वया बाह्यसंरोधे व्यवसायः समेधितः।
स शुभः सम्मतः सर्वैः सुमुख्यश्चात्मवेदिभिः ॥६ ८॥

68. That effort which was developed by you in stopping the external (movement of the mind) is good, approved of by all knowers of the Self and very important.

विना तेन न तत् प्राप्तं केनापि कुत्रचित् क्वचित्।
न तत् कारणतामेति तत्प्राप्तौ प्राप्तभावतः ॥६ ९॥

69. Without that (effort) that (knowledge of the Self) has not been attained by anybody at anytime anywhere. (But) that (effort) does not become the cause in its attainment on account of (the Self) having been attained always.

Note: The effort in knowing the Self culminates in abidance as the Self. There is no knower other than the Self.

अप्राप्तावात्मता न स्यादात्मत्वेऽनाप्तता कुतः।
अप्राप्यः सर्वथैवात्मा प्राप्तिस्तस्य न विद्यते ॥७०॥

70. If (the Self) has not been attained (always), there cannot be Selfhood (i.e., Self-nature or Self-awareness). If there is Selfhood, how can there be the non-attainment of the Self? (Therefore), the Self is not attainable at all. Its attainment does not happen.

अप्राप्तस्य भवेत् प्राप्तिरात्मत्वान्नाप्तिरस्त्यतः।
तन्निरोधोऽपि नाप्त्यर्थस्त्वत्र पश्य निदर्शनम् ॥७१॥

71. Attainment can happen of a thing not attained. Therefore, there is no attainment of the Self because of Selfhood (or Self-awareness). The restraint (or stopping) of that (mind) is not also for the purpose of its attainment. In this matter, consider this example.

अन्धकारसमाच्छन्नं किञ्चित्तस्य निरोधतः।
दीपाद्यैराप्यते प्राप्तमिव लोके यथा तथा ॥७२॥

72. As something which is covered by darkness is found in this world by means of a lamp and the like, as if it has been gained, on account of the suppression (or annihilation) of that (darkness), so, (the Self is discovered by restraining or stopping the mind).

यथा कश्चिद् भ्रान्तचित्तः क्वचिद्विस्मृतनिष्ककः।
अन्यचिन्तानिरोधेन समाहिततया पुनः ॥७३॥
आसादयति तन्निष्कं नष्टं प्राप्तं यथा तथा।
न निरोधोऽत्र हेतुः स्यान्निष्काप्तौ तु यथा तथा ॥७४॥

73-74. As someone with a perplexed mind having a gold coin somewhere which is forgotten finds that gold coin again by restraining all other thoughts and by concentration (of the mind), as if he has gained a lost object, so, in this matter (of discovery of the Self), restraint (or stopping) of the mind cannot be the cause as it is not in the case of obtaining the gold coin.

आत्मलाभे न हेतुः स्यान्निरोधो बाह्यवस्तुनः।
त्वया न लक्षितः स्वात्मा तत्र व्युत्पत्तिवर्जनात् ॥७५॥

75. The suppression of external objects cannot be the cause in the perception of the Self. Your own Self has not been apprehended by you on account of giving up acquaintance with it.

यथा प्रकाशेऽव्युत्पन्नो रात्रौ राजसभां गतः।
पश्यन् सभ्यांश्च दीपांश्च न जानाति प्रकाशकम् ॥७६॥

76. As a person not acquainted with (the nature of) light, gone to the court of a king at night, seeing the courtiers and the lamps, does not know the illuminator, (so, the Self has not been perceived by you).

Note: Light is something which, emanating from the lamp and extending to the object, illuminates it. Its bright nature, not being perceived per se, the person is unacquainted with it. So, he sees the objects illuminated, but not the illuminator. So it is with the Self.

शृणु प्रिय निरोधान्ते ह्यन्धकारो विलोकितः।
अन्धकारावलोकादौ शेषभावस्तव स्थितः ॥७७॥

77. Dear! Listen. At the end of the restraint (or stopping of the mind), darkness was indeed seen by you. At the beginning of the sight of darkness, your residual nature existed.

Note: The mind, aware of external objects, or engaged in imagination has been stopped. Darkness has not yet covered it. In the interval, what exists is the residual nature of the Self or objectless awareness.

तं भावं भावय सदा परमानन्ददायकम्।
अत्र सर्वे महामोहग्रहग्रस्ताः पराग्दृशः ॥७८॥
अन्विष्यान्विष्य विहता न तां प्रापुश्च भावनाम् ॥७९ (a)॥

78-79(a). Always reflect on that (residual) nature, which is the giver of the highest bliss. Here, all persons who have their sights (or perceptions) directed outwards and who are seized by the grip of great delusion have been frustrated repeatedly searching for it and did not attain to that (abstract) meditation.

Note: Holding on to the objectless awareness of "I am" is the way to the highest bliss. Though it obtains in the interval between two thoughts everyday for everybody, the nature of the mind which is constantly directed outwards, and the delusion that sense-perception and mental activity are the necessary ingredients of waking existence, prevent the experience of that state.

सन्ति लोके शास्त्रविदः कुशलाश्च सुतार्किकाः ॥७९ (b)॥
अविदित्वा भावममुं शोचन्त्येव दिवानिशम्।
शब्दार्थशिल्पमात्रेण नहि तत्पदमाप्यते ॥८०॥

79(b)-80. In the world, there are people who are conversant with the scriptures, clever and good dialecticians. Not having known this state, they merely grieve day and night. That state is indeed not reached by the mere skill in (interpreting) the meanings of words.

यावदन्वेषणं कुर्याद्विचारं वाऽपि पण्डितः।
तावन्न प्राप्यते तद्वै यतो न ग्राह्यमेव तत् ॥८१॥

81. As long as a scholar makes a search for or an investigation into (the Self), so long, it is indeed not met with, since it is not at all graspable.

Note: Here, search stands for the study or hearing of scriptural teachings (Śravaṇa) and investigation stands for mental reflection on such teachings (Manana). The real investigation (or Vicāra) is made by diving into one's own being after the complete stopping of mental activity, with a view to finding the real nature of the Self. This is equivalent to the Nididhyāsana of Vedāntin-s.

गत्वा दूरं न तत् प्राप्यं स्थित्वा प्राप्तं हि सर्वदा।
न तद्विचार्य विज्ञेयमविचाराद्विभासते ॥८२॥
धावन् स्वमूर्धच्छायेव न प्राप्यं क्रियया क्वचित् ॥८३ (a)॥

82-83(a). It is not obtainable by going to a distance (i.e., by reaching out through the senses and the mind). It is indeed met with always, standing still (i.e., without the movement of the senses and the mind). It is not knowable by reflecting on it (through mental activity). It shines on account of the absence of such reflection (through mental activity). It is not attainable by activity anywhere as the shadow of one's own head by running.

Note: An external object can be known by the action of the sense-organs and an internal object (or a mental object) by reflection with the mind. But the Self cannot be discovered without the complete restraint of the senses and the mind.

यथा हि निर्मलादर्शे प्रतिबिम्बसहस्रकम् ॥८३ (b)॥
पश्यन् बालोऽपि नादर्शं पश्यत्येवं जनः खलु।
पश्यन् स्वात्ममहादर्शे प्रतिबिम्बं हि जागतम् ॥८४॥
स्वात्मानं न विजानाति तद्व्युत्पत्तिविवर्जनात् ॥८५ (a)॥

83(b)-85(a). As even a boy seeing, for instance, a thousand reflections in a clear mirror, does not see the mirror, so, a person indeed seeing the reflection in the form of the world in the great mirror of his own Self, does not know his own Self on account of giving up its acquaintance.

Note: Man is so much engrossed with the innumerable objects reflected in the mirror of his own Self, which is pure awareness, that he does not know the Self, (or in other words) does not abide as the Self.

यथाऽपरिचिताकाशः पश्यन्नाकाशसंश्रितम् ॥८५ (b)॥
जगन्नावैति चाकाशं तथा स्वात्मस्वरूपकम् ॥८६ (a)॥

85(b)-86(a). As a person not acquainted with (the nature of) space, seeing the world resting on space, does not perceive (or is not aware of) space, so is he not aware of the real nature of his own Self.

नाथ सूक्ष्मदृशा पश्य ज्ञानज्ञेयात्मकं जगत् ॥८६ (b)॥
तत्र ज्ञानं स्वतः सिद्धं तदभावे न किञ्चन ॥८७(a)॥

86(b)-87(a). Lord! See the world which is of the nature of knowledge and the known by your subtle vision. There, knowledge (or experience) is established (or proved) by itself. In its absence, nothing whatever exists.

प्रमाणानां प्रमाणं तदप्रमाणं स्वतो भवेत् ॥८७(b)॥
यतः प्रमाणानपेक्षमादिसिद्धमतस्तु तत्।
सिद्धिसाधकभावेन न तत्सिद्धिः कदाचन ।८८॥

87(b)-88. That (knowledge) is the proof of all proofs, but should itself be proofless. Since it does not depend upon proof, therefore it is admitted to be true from the beginning. Its attainment does not happen at any time by the existence of the accomplisher of the attainment.

Note: Knowledge does not require another entity to attain it. Knowledge is self-awareness and needs no agent to manifest it.

तत्र विप्रतिपन्नस्य न प्रश्नो नापि चोत्तरम्।
अनपह्नवनीयं तन्महादर्शतलं भवेत् ॥८९॥

89. For one who is confused in that matter (i.e., in the existence or the non-existence of knowledge), neither questioning nor answering (is possible). That (knowledge) is undeniable. It would be (like) the surface of a great mirror.

तत्र सर्वं भासते वै दर्पणप्रतिबिम्बवत्।
देशेन वाऽपि कालेन परिच्छित्तिर्न विद्यते ॥९०॥

90. In that (knowledge) everything indeed appears like reflections in a mirror. There is no division (or limitation) due to space or time.

Note: Knowledge (or self-awareness) is the great mirror in which the objective world is reflected. Without that, there is no world. Limitations of space and time are also such reflections which do not exist apart from knowledge.

तदन्तर्भासमानत्वात् कथं ताभ्यां परिच्छिदिः।
परिच्छेदस्य भानं तु गगने वस्तुभिर्यथा ॥९१॥

91. On account of appearing within that (mirror of knowledge) how can there be division (or limitation) by them (i.e., space and time)? The appearance of division (or limitation) is like the one (appearing) in the sky (or space) due to objects.

Note: Space appears to be divided (or limited) by the existence, say, of a pot. The space within the pot is not different from space in general. Similarly, all objects, including the limitations of space and time, appear in the mirror of knowledge like reflections and have no existence apart from knowledge.

राजपुत्र सूक्ष्मदृशा तल्लक्षय निजं वपुः।
यत्र सामान्यचैतन्ये जगदेतद् विराजते ॥९२॥

92. Prince! Perceive with your subtle vision that nature (or essence) of your own Self in which general (or undivided) Consciousness, this world shines (or appears).

तत्समावेशसंसिद्ध्या सर्वकर्तृत्वमाप्नुयात्।
तस्योपलब्धिं वक्ष्यामि यतः प्राप्नोषि तत्पदम् ॥९३॥

93. By the complete attainment of the pervasion of that general (or undivided) Consciousness (by contemplating "I am that"), one can attain to the state of the maker of all (or God). I shall tell you about the direct perception (or experience) of that general (or undivided) Consciousness, on account of which you will reach that state.

निद्राजाग्रन्मध्यभागे संविद्भेदान्तरे तथा।
मध्ये संविद्वेद्ययोश्च सूक्ष्मबुद्ध्याभिलक्षय ॥९४॥

94. In the intervening part between sleeping and waking, so also, in the interval between different perceptions, and intermediate between knowledge (i.e., the knower of the nature of "I" or self-awareness) and the known (object), perceive (that general or undivided Consciousness) with the subtle intellect.

Note: The general or undivided Consciousness is within the experience of everyone in three "places" or situations mentioned above. There, awareness, free from objective perceptions, shines: (1) When sleep has ended but mental activity has not yet

arisen. (2) When the thought of an object has ended and another thought has not yet occupied the mind. (3) When self-awareness reaches out to an object and becomes objectified, attention towards the intervening state of Consciousness leads to the experience of undivided Consciousness.

एतत्पदं निजं रूपं यत् प्राप्य न विमुह्यति।
एतदज्ञानमात्रेण प्रवृत्तं जगदीदृशम् ॥९५॥

95. This place is one's natural state, obtaining which one does not grieve. Merely by not knowing this, the world is settled in such a condition (i.e., full of sorrow).

Note: Pure Consciousness free from objectivity is the real nature of the Self. Objects are like reflections in the mirror of that Consciousness and cannot affect its stainless and eternal nature.

नात्र रूपं रसो वाऽपि न गन्धस्पर्शशब्दनम्।
न दुःखं न सुखं वा तु न ग्राह्यं ग्राहकं च न ॥९६॥

96. In this Self, there is neither form, nor taste, nor smell, touch and sound, no happiness or sorrow and neither any (object) to be grasped nor that which grasps it (i.e., the sense-organ).

सर्वाश्रयं सर्वरूपमपि सर्वविवर्जितम्।
एष सर्वेश्वरो धाता विष्णुरीशः सदाशिवः ॥९७॥

97. Though it is the basis of everything (like a mirror for the reflections therein) and is the essential nature of everything, it is destitute of everything (i.e., it does not contain anything). This one is the Lord of all, Brahmā, Viṣṇu, Rudra, and Sadāśiva.

पश्येषदन्तः संरुध्य स्वात्मानं स्वात्मना सता।
त्यक्त्वा बहिःप्रसरतामन्तःप्रसरणोद्यतः ॥९८॥

98. Completely restraining (or stopping) the mind within for a

little while by giving up its outward-moving nature and intent on going inward (to the core of one's own being), see your own Self by your own Being (arrived at by stopping all mental perceptions).

Note: Here "going inward" is only the firm restraint of the outward movement of the mind and the eagerness to hold it. There is no inward activity because of the inapplicability of any activity in one's natural or real state (Tātparyadīpikā of Śrī-nivāsa).

त्यक्त्वा पश्यामीति भावमन्धवन्निश्चलात्मना।
दर्शनादर्शने त्यक्त्वा योऽसि सोऽसि द्रुतं भज ॥९९॥

99. Giving up the idea "I see" like a blind man and abandoning seeing and not seeing with an unmoving mind, what you are, that you are (i.e., that is your real nature). Experience it immediately.

Note: Seeing refers to the knowledge arising out of sense-experience and imagination pertaining to the waking and dreaming states. Not seeing refers to the stupefied state of sleeping. The residual state is the fourth state of undivided Consciousness which is one's Eternal Nature or Being.

इत्युक्तः प्रियया हेमचूड आलक्ष्य तत्पदम्।
चिरं विश्रान्तिमालभ्य बहिर्विस्मरणं ययौ ॥१००॥

100. Hemacūḍa, thus told by his wife, (did so and) perceiving that state and attaining to repose (in that state of absorption in the Self) for a long time, forgot the external world (in Samādhi).

दशमोऽध्यायः

Chapter 10

अथापश्यद्धेमलेखा प्रियं प्राप्तपरस्थितिम्।
नाचालयत् परपदात्ततः सोऽपि मुहूर्ततः ॥१॥
प्रबुद्ध उन्मील्य नेत्रे अपश्यत् सप्रियं जगत्।
भूयस्तत्पदविश्रान्तिमीहमानोऽतिवेगतः ॥२॥
नेत्रे न्यमीलयद्यावदब्रवीत्तावदेव सा।
प्रियं हस्ते समादाय सुधासुन्दरभाषिणी ॥३॥

1-3. Then Hemalekhā saw her husband who had reached the highest state (of Undivided Consciousness) and did not disturb him from that supreme state. He also, waking up in a muhūrta (a period of 48 minutes) and opening his eyes, saw the world together with his beloved. Again, desiring the tranquillity of that state, when he closed his eyes very quickly, just then, she, speaking beautiful nectar-like words, said to her husband, taking hold of his hand.

नाथ किं ते व्यवसितं ब्रूहि नेत्रनिमीलनात्।
उन्मीलनाद्वा किं स्यात्ते लाभालाभौ समीरय ॥४॥

4. Lord! Tell me what has been resolved by you. Declare what gain or loss may occur to you by closing the eyes or opening them.

उन्मील्य न प्राप्यते किं निमील्य प्राप्यते च किम्।
तन्मे ब्रूहि प्रियतम श्रोतुमिच्छामि ते स्थितिम् ॥५॥

5. What is not obtained by opening the eyes and what is obtained by closing them? Dearest! Tell me that. I wish to hear about your state.

एवं पृष्टस्तया प्राह मदमत्त इवालसः।
अनिच्छन्नपि वक्तुं तामालस्यभरमन्थरः ॥६॥

6. Thus asked by her, he, lazy like one intoxicated with spirituous liquor and not desiring even to speak, being slow due to the burden of laziness, spoke to her.

प्रिये विश्रान्तिमत्यन्तं प्राप्तवानस्मि वै चिरात्।
न बाह्ये दुःखभूयिष्ठे विश्रमोऽस्ति क्वचिन्मम ॥७॥

7. Dear! After a long time, I have indeed obtained repose very much. There is no repose for me anywhere in the external (world) with abundant sorrow.

अलमृजीषरोमन्थप्रायव्यवहृतैर्बहिः।
दौर्भाग्यान्धो नाद्य यावदविदं स्वात्मसत्सुखम् ॥८॥

8. In vain are the dealings outwardly which are like a piece of sugarcane with its juice pressed out or chewing the cud by an animal. Blinded by misfortune, I did not know till today the true happiness of my own Self.

यथा कश्चिदटन् भिक्षां निधानं स्वं न वेद वै।
तथाऽहं स्वसुखाम्भोधिमविदित्वा पुनः पुनः ॥९॥
सुखं वैषयिकं श्रेष्ठं दुःखसङ्गाभिसम्प्लुतम्।
विद्युद्विलयनं मत्वा स्थिरं तत्परतावशात् ॥१०॥
दुःखैरभिहतो नूनं विश्रान्तिं न तु लब्धवान् ॥११ (a)॥

9-11(a). As someone roaming about begging for alms indeed does not know his own treasure, so, not knowing the ocean of happiness in my own Self and regarding again and again the pleasure pertaining to objects of sense, filled with a multitude of troubles and dissolving like lightning, as permanent and most excellent, I certainly did not obtain repose, struck by sorrow on account of exclusive devotion to it (the pleasure).

अहो जना दुःखसुखविवेकज्ञानवर्जिताः ॥१ १ (b)॥
सुखार्थिनो दुःखसङ्घं सञ्चिन्वन्ति मुधा सदा।
तदलं दुःखभोगेन स्वयत्नासादितेन वै ॥१ २॥

11(b)-12. Alas! People without the knowledge that discriminates between happiness and sorrow, seeking to gain happiness, always gather a multitude of troubles in vain. Therefore, enough of this suffering of pain brought about by my own effort.

प्रिये कृपां मयि कुरु प्रार्थयामि कृताञ्जलिः।
विश्रान्तिमभिवाञ्छामि चिरं स्वस्मिन् सुखात्मनि ॥१ ३॥

13. Dear! I pray folding the hands in supplication. Take pity on me. I desire repose for a long time in my own blissful Self.

अहो दैवहता भासि ज्ञात्वाऽपि त्वमिदं पदम्।
तद्विश्रान्तिं परित्यज्य मुधा दुःखाय चेष्टसे ॥१ ४॥

14. Alas! You appear to be ill-fated. Though having known this state, abandoning the repose of that state, you behave in vain for suffering sorrow.

इत्युक्ता सा प्रियं प्राह स्मयित्वेषन्मनीषिणी।
नाथ ते तन्न विदितं पदं परमपावनम् ॥१ ५॥

15. Thus told, that wise lady said to her husband smiling a little. Lord! That extremely holy state is not known to you.

यत्र स्थिता न मुह्यन्ति पण्डिताः पावनाशयाः।
तत्पदं दूरतस्तेऽस्ति भूस्थस्येव नभस्तलम् ॥१ ६॥

16. For you, that state, remaining in which learned ones with pure hearts are not perplexed, is far away as the vault of the sky is for one standing on earth.

त्वया किञ्चित्सुविदितं भवेदविदितोपमम्।
निमील्योन्मील्य वा नेत्रे तत्पदं न समीक्ष्यते ॥१ ७॥

17. What is known by you a little (i.e., not in entirety) can (only) be like what is not known. By closing or opening the eyes, that state is not seen (or experienced).

अकृत्वा वाऽपि कृत्वा वा न तल्लभ्येत कर्हिचित्।
अगत्वा चापि वा गत्वा न तदासादयेत् पदम् ॥१ ८॥

18. By doing or even by not doing (something) that (state) cannot be obtained at any time. By going or even by not going (somewhere), one cannot reach that state.

निमील्य कृत्वा गत्वा वा प्राप्तं पूर्णं कथं भवेत्।
यवाष्टकमितेनैव पक्ष्मणोन्मीलितेन तु ॥१ ९॥
अन्तर्हितं यदि तदा ननु पूर्णं भवेत्पदम्।
अहो ते मोहमाहात्म्यमाश्चर्यं किमहं ब्रुवे ॥२ ०॥

19-20. How can that which is obtained by closing (the eyes), by doing (something) or by going (somewhere) be complete? If due to the opened eyelid of the measure of eight barley-corns only, that state can be hidden (or rendered invisible), then, would that state be complete? Ah! (Wonderful is) the greatness of your delusion! What shall I say about this wonder?

यस्मिन् ब्रह्माण्डकोटीनां कोटयः कोणसंस्थिताः।
पक्ष्मणोऽङ्गुलिमानस्योन्मीलनात्तत्तिरोहितम् ॥२ १॥

21. In which billions of universes are situated in a corner, that is hidden on account of the opening of the eyelid measuring a finger's breadth!

शृणु राजकुमारैतत् तत्त्वसारं वदामि यत्।
यावद् ग्रन्थिविभेदो न न तावत् सुखमृच्छति ॥२ २॥

22. Prince! Hear this essence of Truth which I tell you. As long as there is no breaking (or unbinding) of the knots, so long one does not attain to happiness.

ग्रन्थयः कोटिशः सन्ति मोहरज्जुविवर्तिताः।
तत्र स्वरूपासंवित्तिर्मोहरज्जुरुदीरिता ॥२ ३ ॥

23. There are millions of knots apparent in the rope of delusion. There, the non-recognition of one's own real nature is called the rope of delusion.

यत्र ता ग्रन्थयः सन्ति विपरीतग्रहात्मिकाः।
तत्राद्या देहमुख्येषु भवेदात्मत्वनिश्चयः ॥२ ४ ॥
यद्वशादेष संसार आततो दुष्प्रतिक्रियः।
तथा जगत्यनात्मत्वबुद्धिर्भानसमाश्रये ॥२ ५ ॥

24-25. In that (rope of delusion), there are those knots in the form of contrary (or false) perceptions. There, the first knot would be the firm conviction of selfhood in entities of which the body is the chief one, on account of which, this course of worldly life, which is difficult to counteract, is spread. So also, the belief in the non-selfhood of the world which rests on appearance (like the reflection in a mirror) (is the second knot).

एवं जीवेशभेदादिनिश्चया ग्रन्थयो मताः।
एतच्चिरात् समुद्भूतं भूयः संवर्तितं च वै ॥२ ६ ॥
ग्रन्थिरूपं समापन्नं पुरुषः पाशितस्ततः।
तद्ग्रन्थिविस्रंसनतो बन्धान्मुक्तिः समीरिता ॥२ ७॥

26-27. Thus, the firm belief in the difference between the individual soul and God and such other (beliefs) are considered as knots. This (false perception) which has arisen for a long time and indeed made to occur repeatedly, has acquired the nature of a knot and because of that, man is bound. Liberation from the bondage is accomplished on account of the untying of that knot.

यत्त्वं निमील्य नेत्रे स्वे पदमासादयस्यलम्।
तत्पदं निजरूपं ते शुद्धसंविदनुत्तरम् ॥२ ८॥

28. That state, which you surely obtain by closing your eyes, is your own natural state with nothing beyond and is Pure Consciousness.

तदेवाखिलसंसारचित्रादर्शतलं महत्।
कदा क्व केन रूपेण नास्ति तन्मे निरूपय ॥२ ९॥

29. That alone is the great surface of the mirror reflecting the picture of the entire world. When, where and with what form does it not exist? Show that to me.

यदा यद्रूपतो यस्मिन्नेति ब्रूयाः स्वसंविदम्।
तर्हि तत्कालदेशादेर्वन्ध्यापुत्रत्वमेव हि ॥३ ०॥

30. When, in which (place) and through which form (or state) you may say that Self-Consciousness does not exist, then, there is indeed the nature of the son of a barren woman alone for those time, place and other entities.

प्रतिबिम्बो निरादर्शो यथा नाथ तथैव तत्।
तस्मात्तत्पदसन्त्यागान्नास्ति कुत्रापि किञ्चन ॥३ १ ॥
तत्ते नेत्रोन्मीलनेन किमन्तरिततामियात् ॥३ २ (a)॥

31-32(a). Lord! As a reflection without a mirror is, even so is that (existence without Consciousness), (i.e., it cannot occur). Therefore, on account of giving up that state (of Pure Undivided Consciousness), there is nothing whatever anywhere. In that case, what state of difference can that (Undivided Consciousness) arrive at by your opening of the eyes?

यावदेवं विजानामीत्येवं ग्रन्थिर्दृढा भवेत् ॥३ २ (b)॥
तावन्न तत्पदं प्राप्तं यत्प्राप्तं स्यान्न तद् भवेत् ॥३ ३ (a)॥

32(b)-33(a). As long as there may be the firm knot in this manner, namely, ''I know (the Pure Undivided Consciousness) in this manner (i.e., by a particular means),'' so long that state (of Pure Undivided Consciousness) has not been obtained. What may have been obtained cannot be That.

निमील्योन्मील्य वा नेत्रे यत्प्राप्तं मन्यसे पदम् ॥३ ३ (b)॥
तन्न पूर्णपदं यस्मात् परिच्छेदात् क्रियादितः ॥३ ४ (a)॥

33(b)-34(a). That state which you consider as having been obtained by closing or opening the eyes, that is not the complete state (of Undivided Consciousness) because of separation therefrom on account of performance (of some act) and the like.

कुत्र नाथ महासंविन्नास्ति कालानलप्रभा ॥३ ४ (b)॥
स्वात्मीकरोति याऽनल्पकल्पनेन्धनसंचयम् ॥३ ५ (a)॥

34(b)-35(a). Lord! Where does the great Undivided Consciousness having the splendour of the fire of time (or the destructive fire at the end of the world) not exist, the fire that completely absorbs into itself the heap of fuel in the form of numerous thoughts?

न ते कर्तव्यसंशेषो विज्ञाय परमं पदम् ॥३ ५ (b)॥
त्यज ग्रन्थिं सन्निरुध्य पश्यामीति हृदि स्थिताम् ।
इदं नाहमिति ग्रन्थिमुन्मूलय परां दृढाम् ॥३ ६ ॥

35(b)-36. There is no remainder of things that ought to be done by you having known the highest state (of Undivided Consciousness). Give up the knot existing in your heart as ''I shall perceive having restrained (or stopped) (all the thoughts).'' Also, eradicate the other strong knot, namely, ''I am not this''.

पश्य सर्वत्र चात्मानमखण्डानन्दबृंहितम् ।
पश्यात्मन्यखिलं लोकं दर्पणप्रतिबिम्बवत् ॥३ ७॥

37. See the Self full of unbroken bliss everywhere. See the entire world in the Self as the reflection in a mirror.

सर्वत्राखिलमात्मानमिति भूयो न भावयन् ।
शेषमभ्युपगम्यान्तः स्वस्थो भव निजात्मना ॥३ ८॥

38. Not contemplating again ''I see the Self entirely everywhere (within and without)'' and arriving at the residual Reality (which is the Undivided Consciousness) within (or in the core of your being), become self-abiding with your own natural state.

इति प्रियोदितं श्रुत्वा हेमचूडः सिताशयः ।
विदित्वा पूर्णमात्मानं सर्वत्र भ्रान्तिवर्जितः ॥३ ९॥

39. Thus having heard what was uttered by his wife, Hemacūḍa, possessed of a pure heart, knowing the Self as whole everywhere (shining with the same nature when the mind is completely restrained or not) was destitute of delusion.

क्रमात् पूर्णसमावेशासादनात् स्थिरभावनः ।
विहरन् सर्वदा हेमलेखादियुवतीगणैः ॥४ ० ॥
शासन् राज्यं समृद्धं स्वं जित्वा शत्रुगणं रणे ।
शास्त्राणि श्रावयन् शृण्वन्नर्जयन् धनसंचयम् ॥४ १ ॥
अश्वमेधराजसूयाद्यैर्यजन् क्रतुमुख्यकैः ।
वर्षाणामयुते द्वे वै जीवन्मुक्तो भुवि स्थितः ॥४ २ ॥

40-42. Having firm meditation (on the Self identical with Undivided Consciousness) on account of attaining complete pervasion (by Pure Consciousness) gradually, he remained on earth for twenty thousand years as one liberated while alive, always living with Hemalekhā and other young women, ruling his prosperous country, conquering a multitude of enemies in battle, hearing and causing others to hear the scriptures, earning a large quantity of wealth and performing pre-eminent sacrifices such as Aśvamedha and Rājasūya.

जीवन्मुक्तदशासंस्थं निशाम्य तनयं नृपः।
मुक्ताचूडश्च तद्भ्राता मणिचूडोऽप्यचिन्तयत् ॥४३॥

43. Observing the son established in the state of liberation while alive, the king Muktācūḍa (the father) and Maṇicūḍa, the brother, also reflected as follows:

किमयं पूर्ववन्नेह लक्ष्यते सर्वथा किल।
सुखे न हृष्यत्यत्यन्तं दुःखे नोद्विजते तथा ॥४४॥

44. Why indeed is this one (Hemacūḍa) not seen here as before in every way? He does not rejoice exceedingly in pleasure. So also, he does not grieve in pain.

लाभालाभौ शत्रुमित्रे साम्यात् पश्यति वै कुतः।
करोति राजकार्याणि नटवद् रङ्गमण्डले ॥४५॥

45. How indeed does he see with equality foe and friend, gain and loss? He does his princely duties like an actor on the stage.

कापिशायनपायीव सदा मत्तोऽभिलक्ष्यते।
सदाऽन्यत्र गतस्वान्त इव कृत्यं करोत्यलम् ॥४६॥

46. He is always observed as intoxicated like one drinking liquor. He completely does his duty always like one whose mind has gone elsewhere.

तत्केन हेतुना चेति तमासाद्य रहः क्वचित्।
अपृच्छतां हेमचूडं कुत एवं भवानिति ॥४७॥

47. By what cause is that (behaviour) present? Thus (thinking), going to him in private somewhere, they asked Hemacūḍa: ''Why are you like this?''

ततः स्वस्थितिमाचख्यौ हेमचूडस्तयोः क्रमात्।
तावुभौ भ्रातृपितरौ हेमचूडेन बोधितौ ॥४८॥
आसादितपरंतत्त्वौ जीवन्मुक्तौ बभूवतुः ॥४९(a)॥

48-49(a). Then, Hemacūḍa gradually told them his state. Those two, the father and the brother, instructed by Hemacūḍa and reaching the Supreme Reality (the Transcendental Undivided Consciousness) became liberated while alive.

अथ मन्त्रिगणोऽप्येवं राज्ञः श्रुत्वा जगद्गतिम् ॥४९(b)॥
विचार्य स्वात्मनो भावं ज्ञातज्ञेयोऽभवत्तदा ॥५०(a)॥

49(b)-50(a). Then, the group of ministers also, having heard the state of the world in this manner (i.e., as a reflection in the pure Undivided Consciousness) from the king and having investigated the nature of their own Self, consequently became persons who had realized what ought to be known.

एवं विशालनगरे क्रमेणैव परस्परम् ॥५०(b)॥
उपदेशाद् विदुः सर्वे तत्त्वमाबालगोपकाः ॥५१(a)॥

50(b)-51(a). Thus, in the city of Viśāla, gradually, merely on account of instructions mutually, all persons, down to children and cowherds knew the Supreme Reality.

नरा नार्यो बालवृद्धा दासा दासीगणा अपि ॥५१(b)॥
ज्ञातज्ञेयास्त्यक्तदेहाहंभावा अभवन् खलु ॥५२(a)॥

51(b)-52(a). Men, women, the young and the old, servants and even maids indeed became persons who had known what ought to be known and who had given up the idea of ''I'' in the body.

न तत्र कस्यचित् कामः क्रोधो वा लोभ एव वा ॥५२(b)॥
अनाहृतोऽस्ति बालस्य स्थविरस्यापि वा क्वचित्।
आहृतैः क्रोधकामाद्यैर्व्यवहारपरायणाः ॥५३॥

52(b)-53. There, (in the city of Viśāla), the lust, anger and greed of anyone, young or old, anywhere, is not unremoved. They are solely devoted to their affairs with their lust, anger and the like removed.

बालं माता खेलयति परतत्त्वस्य वार्तया।
दासा दास्यः स्वामिनं स्वं सदा परिचरन्ति वै ॥५४॥
परतत्त्वपरैर्वाक्यैर्व्याहरन्तः परस्परम्।
नटा नाट्यं वितन्वन्ति पात्रैस्तत्त्वप्रसङ्गजैः ॥५५॥

54-55. The mother swings (the cradle of) the child with news of (or information on) the Supreme Reality. Servants and maids always serve their master speaking to one another with words solely devoted to the Supreme Reality. Actors exhibit dramatic performances with characters connected with the subject of Supreme Reality.

विवेकवार्तापरमं वचो गायन्ति गायकाः।
विदूषका दूषयन्ति लोकव्यवहृतिं सदा ॥५६॥

56. Musicians sing words (or hymns) consisting principally of information on discrimination (between the real and the unreal). Jesters always find fault with worldly practices.

शास्त्राणि पाठयन्ति स्म विद्वांसः पाठकान् जनान्।
परतत्त्वविचारार्हैरुदाहरणमण्डलैः ॥५७॥

57. Scholars always teach the scriptures to the students with a multitude of sayings (or examples) which are proper in the investigation of Supreme Reality.

एवं तत्र नरा नार्यो दासा दास्यो नटा विटाः।
भृत्या भटा मन्त्रिणश्च शिल्पिनो वारयोषितः ॥५८॥
सर्वे वेदितवेद्यास्ते विशालनगरेऽभवन्।
प्राक्संस्कारबलेनैव व्यवहारपरायणाः ॥५९॥

58-59. Thus, there, in the city of Viśāla, men, women, servants, maids, actors, sensual persons, dependants, soldiers, ministers, artisans and harlots, all of them were persons who had known what ought to be known. Only by the strength of former impressions, they were devoted to their occupations.

न संस्मरति संवृत्तं शुभं वाऽप्यशुभं तथा।
भविष्यद् नानुसन्धत्ते हर्षशोकादिसाधनम् ॥६०॥
वर्तमाने स्मयन् हृष्यन् खिद्यन् क्रुध्यन्निवान्वहम्।
मधुक्षीब इवात्यन्तं व्यवहारपरो जनः ॥६१॥

60-61. So also, one does not think of the past, whether it was good or bad. He does not think of the future which is the cause of joy, sorrow and the like. Smiling, rejoicing, suffering misery and being angry as it were everyday in the present, one is forever engaged in his affairs like a person intoxicated with wine.

एवंविधं तन्नगरमृषयः सनकादयः।
प्रसिद्धविद्यानगरमित्याख्यामूचुरागताः ॥६२॥
यत्र कीराः पञ्जरस्था अपि वाचो वदन्ति वै ॥६३ (a)॥

62-63(a). Sanaka and other sages who had come to that city of such a kind, described it as having the name ''the famous city of knowledge'', where even parrots staying in their cages indeed speak these words:

चितिरूपं स्वमात्मानं भजध्वं चेत्यवर्जितम् ॥६३ (b)॥
नास्ति चेत्यं चितेरन्यद् दर्पणप्रतिबिम्बवत्।
चितिश्चेत्यं चितिरहं चितिः सर्वं चराचरम् ॥६४॥
यतः सर्वं चितिमनु भाति सा तु स्वतन्त्रतः।
अतश्चितिं जनाः सर्वभासिनीं सर्वसंश्रयाम् ॥६५॥
भजध्वं भ्रान्तिमुत्सृज्य चितिमात्रसुदृष्टयः ॥६६ (a)॥

63(b)-66(a). Worship your own Self which is of the nature of

Pure Consciousness without objects to be known. There is no object to be known which is other than Pure Consciousness, like the reflection in a mirror. The object is Pure Consciousness, the I (or the subject) is Pure Consciousness and the entire world of movable and immovable objects is Pure Consciousness since everything shines after Consciousness, but it (shines) by itself. Therefore, O men! Worship Pure Consciousness, the illuminator of all and the dwelling place of everything, giving up delusion and perceiving Pure Consciousness alone.

Note: See note under IV (99).

तिर्यञ्चोऽप्येवमत्यन्तं यत्र वाचो वदन्ति वै ॥६ ६ (b)॥
प्रसिद्धविद्यानगरं तदद्यापि प्रचक्षते ॥६ ७(a)॥

66(b)-67(a). Where even birds indeed speak words in this manner perfectly, it is called the famous ''City of Knowledge'' even today.

एवं तत्र पुरा हेमलेखया खलु बोधितः ॥६ ७(b)॥
हेमचूडोऽभवद् विद्वान् जीवन्मुक्तस्तथेतरे।
स्त्रीबालप्रमुखाः सर्वे जाता ज्ञातपरावराः ॥६ ८॥

67(b)-68. Thus, formerly, in that city, Hemacūḍa became a wise man and liberated while alive, verily instructed by Hemalekhā. So also, all others such as women and children, became persons who had known the higher and the lower (or all-including) Knowledge.

तस्माच्छ्रेयोनिदानं तु सत्सङ्गः प्रथमं भवेत्।
तस्माच्छ्रेयोवाञ्छने तु सत्संश्रयपरो भवेत् ॥६ ९॥

69. Therefore, association with the wise would be the foremost cause of the highest good. Hence, let one be intent on having recourse to the wise when wishing for the highest good.

एकादशोऽध्यायः

Chapter 11

श्रुत्वैवं हेमचूडस्य कथामत्यद्भुतां तदा।
भार्गवः सन्दिग्धमनाः प्रष्टुं समुपचक्रमे ॥१॥

1. Thus having heard the extremely wonderful story of Hemacūḍa, then, Paraśurāma, with a doubtful mind began to question (Dattātreya).

भगवन् श्रीगुरो यत्ते प्रोक्तं ज्ञानं महाद्भुतम्।
भाति मे विषमं ह्येतदसाध्यं चापि सर्वतः ॥२॥

2. Lord and Guru! This extremely marvellous knowledge explained by you appears to me as hard to understand. It is also not attainable entirely.

कथमेतज्जगद् दृश्यं चितिमात्रस्वरूपकम्।
अदृष्टं केवलं ह्येतच्छ्रद्धोपेयं न चान्यथा ॥३॥

3. How is this visible world having the natural state of mere Consciousness? For, this is absolutely unseen and ought to be approached by faith and not otherwise.

चितिश्चेत्यविनिर्मुक्ता नानुभाव्या कथञ्चन।
नोपपन्नं सर्वथैतत् कथं चित्तं समारुहेत् ॥४॥

4. Pure Consciousness freed from objects to be known is not fit to be experienced in any way. This is not correct at all. How can it get upon the mind?

कृपया बोधनीयोऽहमत्र सर्वात्मना खलु।
इत्यापृष्टो दत्तगुरुरवदद् भार्गवं प्रति ॥५॥

5. I must surely be taught in this matter thoroughly out of compassion. Thus asked, Guru Dattātreya spoke to Paraśurāma.

श्रृणु राम प्रवक्ष्यामि दृश्यतत्त्वं यथास्थितम्।
एतद् दृश्यमशेषं तु दृशिमात्रं न चेतरत्॥६॥

6. Rāma! Listen. I shall explain the true nature of the visible universe as it stands. This entire visible universe is mere perceiving. It is nothing else.

अत्रोपपत्तिं वक्ष्यामि श्रृणु सम्यक् समाहितः।
एतद् दृश्यं कार्यभूतमुत्पत्तेरुपलम्भतः॥७॥

7. I shall tell you the reasoning in this matter. Listen well-concentrated. These visible objects are produced as an effect, (the necessary result of a cause) on account of the direct perception of their production (or coming into existence).

उत्पत्तिर्नूतनाभासः प्रतिक्षणमिदं जगत्।
नूतनत्वेनैव भाति तत्क्षणोत्पत्तिमत् जगत्॥८॥

8. Production (or coming into existence) is appearance as new. Every moment, this world shines only with newness. The world is coming into existence (or being produced) at the current moment (or at every moment).

केचित्प्राहुर्जगदिदमखण्डैकक्षणोद्भवम्।
अन्ये पदार्थसंघातमयं स्थिरचरात्मकम्॥९॥

9. Some say that this world is born every moment uninterruptedly. Others (consider it as) consisting of a collection of categories (or objects), fixed and movable (i.e., eternal like space and transient like a pot).

Note: The former view is held by Vijñānavādin-s (Buddhists) and the latter by Vaiśeṣika-s.

सर्वथा तु समुत्पत्तिमदित्येव विनिश्चितम्।
तत्र स्वभाववादस्तु नोचितोऽतिप्रसङ्गतः॥१०॥

10. But, it has been ascertained in every way that it is surely having an origin. In that case, the theory of natural occurrence is not right on account of improper conclusion.

Note: The denial of a cause and the theory that the universe was produced and is sustained by the natural and necessary action of substances according to their inherent properties, as held by the materialists is an improper conclusion since it is universally experienced that every effect is the necessary result of a cause.

अन्वयव्यतिरेकाभ्यां कार्यकारणनिश्चयात्।
संवादतः प्रवृत्तीनां कथमाकस्मिकं भवेत्॥११॥

11. On account of the ascertainment of cause and effect (relationship) through logical continuance and logical discontinuance and the correspondence of their manifestations, how can it be accidental?

Note: The material cause continues in the effect (Anvaya). Without a cause, an effect is not at all observed (Vyatireka).

क्वचित्तु कारणेऽदृष्टेऽप्यदृष्टं कल्प्यमेव तत्।
बहूनामनुरोधो हि न्याय्यः सर्वैरुदाहृतः॥१२॥

12. Even if the cause is not seen in some cases, it should only be considered as not apparent (or not felt). For, conformity with many is declared as proper by all.

भूयो दृष्टं सपूर्वं हि कार्यं क्वचिददर्शने।
दृष्टवत् परिकल्प्यं स्यादन्यथा सार्वलौकिकी॥१३॥
संप्रवृत्तिर्विरुध्येत तस्मात् सर्वं सकारणम्॥१४ (a)॥

13-14(a). Numerous things are indeed seen preceded by a cause. In some cases, in the absence of perceiving (a cause), it should be

considered as if it has been perceived. Otherwise, the universal validity of the rule would be hindered. Therefore, everything has a cause.

अत एव कार्यहेतोः किञ्चित्कारणतत्परः ॥१ ४ (b)॥
सर्वत्र दृश्यते लोकस्तस्मादेतन्न किञ्चन ॥१ ५ (a)॥

14(b)-15(a). For this very reason, people everywhere are seen closely intent on some means on account of (some) work (or thing) to be done. Therefore, this (theory of natural evolution without cause) is not anything (valid).

केचिदाहुरसत्कल्पैरणुभिः कार्यमुद्यतम् ॥१ ५ (b)॥
तेभ्योऽत्यन्तं विभिन्नं चाप्यसदत्यन्ततो भवेत्।
असत्सतोरेकता हि विरुद्धा न कुतो भवेत् ॥१ ६ ॥

15(b)-16. Some say that the effect (or the world) has risen due to atoms which are almost like non-existent entities (since they are infinitely small) and (the manifested world) is completely different from them. Even so, it would become non-existent completely at the end. Why indeed should not this oneness of existence and non-existence (postulated by them) be (considered as) inconsistent (or contradictory)?

Note: The reference is to the Vaiśeṣika doctrine, one of the six ancient systems of Indian Philosophy.

न हि पीतमपीतं च प्रकाशं चाप्रकाशकम्।
एकं भवेद् विरुद्धत्वात् साङ्कर्यादिप्रसक्तितः ॥१ ७॥

17. Yellow and non-yellow, the bright and the non-illuminating cannot surely be the same, because of contrary nature and the occurrence of confusion or the like.

ईश्वरेच्छादितो वाऽपि कथमादिक्रियोद्भवः।
गुणसाम्यप्रकृतिकं जगदित्यप्यसम्भवि ॥१ ८॥

वैषम्यहेतोर्मृग्यत्वात् साम्यहेतोश्च हीनतः।
चेतनेनानधिष्ठानाद् दृष्टान्तानुपलम्भतः ॥१ ९॥

18-19. Even on account of the Will of God and the like, how can there be the generation of the first activity (in those inert atoms)? ''Nature which is the state of equilibrium of the three Guṇa-s (sattva, rajas and tamas) is the world (when there is the absence of equilibrium).'' Even this has no possibility since the cause of the inequilibrium (in the Guṇa-s) has to be sought for, because of the lack of a cause for the equilibrium (after the dissolution of the world), due to not being directed by a sentient being and due to the non-perception of any example (of an inert entity becoming active without a conscious being).

Note: The second half of verse 18 and verse 19 refer to the theory of the Sāṁkhya philosophers and refute it.

तस्माज्जागतकार्यस्य कारणं नोपलभ्यते।
अदृष्टे तु श्रुतिर्मूलं नान्यमानस्य सङ्गमः ॥२ ०॥

20. Therefore, the cause of the effect in the form of the world is not (directly) perceived. But, in the matter of unseen things, the revealed scripture (or the Veda) is the source (of knowledge). There is no fitness for any other means of proof.

प्रमातॄणामपूर्णत्वात् प्रमाणस्यानवस्थितेः।
कार्यकर्त्रवियोगस्य भूयोदर्शनहेतुतः ॥२ १॥
सकर्तृकं जगदिदं सम्भवाच्चेतनो हि सः।
कार्यस्याचिन्त्यरूपस्य कर्ता साधारणः कथम् ॥२ २॥

21-22. On account of the incompleteness (or imperfection) of any (other) authority, due to the absence of finality of the proof and on account of numerous observations of the non-separation of the effect and the agent, this world is having a maker. He is surely a Conscious being on account of compatibility. How can

the maker of a thing (or the cause of an effect) which is incomprehensible in nature be ordinary?

तस्मादचिन्त्यशक्तिः स आगमस्तद्विमर्शनम्।
पूर्णस्य त्वप्रतिहतं प्रमाणं सर्वतोऽधिकम् ॥२३॥

23. Therefore, he (the Maker) is one with inconceivable power and the scripture (or the Veda) is His Knowledge (expressed through the Word) and is the unimpaired proof of the All-pervading (God), greater than everything.

तत्रैकस्तु महेशानः पुरा सृष्टेरुदाहृतः।
स्वतन्त्रो ह्यनुपादानः स्वातन्त्र्यभरवैभवात् ॥२४॥
स्वात्मभित्तौ जगच्चित्रं विलासायावभासयत् ॥२५॥(a)॥

24-25(a). In that scripture, it is declared that there was the Great Lord alone prior to creation. He, possessed of (absolute) freedom of Will, without any material and due to the greatness (or power) of his abundant freedom of Will manifested the picture of the world on the screen of his own Self for play (or playfully).

यथा स्वप्नमनोराज्ये कल्पितं स्वेन केवलम् ।२५(b)॥
अहंत्वेनैव गृह्णाति देहं तद्वदयं जगत् ॥२६(a)॥

25(b)-26(a). As one, in a kingdom of the fancy during a dream, recognizes the body solely imagined by him only with "I-ness", so is this world.

Note: God recognizes the world imagined by him as "I".

न ते रूपं यथा देहः स्वप्नव्यावृत्तिहेतुतः ॥२६(b)॥
तथाऽस्य न जगद्देहो व्यावृत्तेः प्रलये ननु ॥२७(a)॥

26(b)-27(a). As the body (imagined by you in a dream) is not your actual form on account of its not being found after a dream, so, the world is not the body of God (though recognized as "I")

on account of its absence during the dissolution of the world (at the end of a universal cycle).

देहादिव्यतिरिक्तस्त्वं यथा केवलचिन्मयः ॥२७(b)॥
एवं देवो जगच्छून्यचिदेकवपुरव्ययः।
तेनेदं स्वात्मनि जगच्चित्रमुन्मीलितं ननु ॥२८॥

27(b)-28. As you are distinct from the body and the like and consist of Pure Consciousness, so, God has a nature consisting solely of Consciousness devoid of the world and is immutable (or imperishable). This picture of the world has indeed been painted on his own Self by Him.

क्वोन्मीलयेज्जगच्चित्रं स्वान्यस्य क्वाप्यसम्भवात्।
ऋते चितिं कदाचिद्वा क्व किं भवितुमर्हति ॥२९॥

29. Where can He paint the picture of the world, on account of the impossibility of anything other than Him anywhere? Except Pure Consciousness, what can exist and where at any time?

यत्राभावश्चितेर्ब्रूयात् स देशो नैव सिध्यति।
अभावश्च चितेः केन सिध्येत्तस्माच्चितिः परा ॥३०॥

30. That place where the absence of Pure Consciousness may be declared is not at all obtained. By which can the absence of Consciousness be proved? Therefore, Pure Consciousness is the Supreme Principle.

Note: Without Consciousness, how can one even try to prove the absence of Pure Consciousness? Hence, its negation can never happen.

महासत्ता जगद्ग्रासशीला पूर्णाऽवभासते।
समुद्रमन्तरा भङ्गा दिवानाथं विना प्रभाः ॥३१॥
यथा न सन्ति तद्वद्वै संविद्रूपं विना जगत् ॥३२(a)॥

31-32(a). The Supreme Being (or Pure Undivided Consciousness) indulging in swallowing up the world shines as the Whole (since it is all-pervading). As waves without the ocean and rays of light without the sun do not exist, so also, the world does not exist without the essence that is Consciousness.

तस्मादेष महादेवः शुद्धचैतन्यविग्रहः ॥३ २ (b)॥
आसीत् सृष्टेः पुरा तस्मादुत्पन्नं तत्र संस्थितम्।
तस्मिन् विलीयते चान्ते जगदेतच्चराचरम् ॥३ ३ ॥

32(b)-33. Therefore, this Great God, having a form consisting of Pure Consciousness, existed before creation. This world, movable and immovable, was born from Him, is established in Him, and in the end (after dissolution) is absorbed in Him.

इत्यागमप्रसिद्धोऽर्थस्तन्न विप्रतिपद्यते।
अदृष्टार्थेषु संवादात् प्रमाणं ह्यागमो भवेत् ॥३ ४ ॥

34. This is the established import of the Vedic scriptures and it is not disputed. For, on account of debate on unseen things, only the scripture (or the Veda) can be the authority (or proof).

दृश्यन्ते मणिमन्त्रादिसिद्धयः सर्वतो यतः।
नाल्पप्रज्ञो विजानीयाद् मणिमन्त्रमहाफलम् ॥३ ५ ॥

35. For which reason (i.e., on account of the authority of the scriptures), superhuman powers through mystic (gems), incantations and the like are seen everywhere (in persons using them as revealed in the scriptures). One with little intelligence cannot know the great rewards of using (mystic) gems and incantations.

तस्मात् सर्वज्ञगदितो ह्यागमः सर्वदर्शनः।
तत्रोक्तो देव एवादौ सृष्टेर्जगत आस्थितः ॥३ ६ ॥

36. Therefore, the scripture (or the Veda) spoken by the all-

knowing God is indeed all-seeing (i.e., it is a valid proof). There, it has been stated that God alone was abiding before the creation of the world.

निरुपादान एवादौ सृष्टवानखिलं जगत्।
यस्माद् महेश्वरः पूर्णस्वच्छस्वातन्त्र्यसंयुतः ॥३ ७॥

37. Quite without any material, the Great Lord created the entire world in the beginning, since He is endowed with complete and pure (or natural) freedom of Will.

चिदात्मभित्तावखिलं चित्रमुन्मीलयेद् जगत्।
न तज्जगत् सम्भवति बहिः क्वचिदवस्थितम् ॥३ ८॥

38. He can paint the entire picture of the world on the screen of his own Self that is Consciousness. That world does not occur standing somewhere outside.

पूर्णत्वादीश्वरस्येह स्थानमन्यन्न विद्यते।
अन्यस्थानस्थितं तच्च कथञ्चिन्नैव सिद्ध्यति ॥३ ९॥

39. On account of the wholeness of God, no other place exists here. That world (assumed to be) existing in a different place does not at all become valid on any account.

Note: If God is assumed to be not whole, even then, the different place which is postulated, on account of its being outside the light of Consciousness, would be unknown and non-existent.

तथा च दर्पणाभोगे प्रतिबिम्बवदेव हि।
जगदुन्मीलितं देवे चैवं सर्वं समञ्जसम् ॥४ ०॥

40. So, the world is manifested in God only like a reflection on the surface of a mirror. Thus, everything is clear (or reasonable).

जगदादेर्हि देवस्य योगीव जगतः क्रिया।
सङ्कल्पनगरप्रख्या सृष्टिर्देवस्य सम्मता ॥४१॥

41. The execution of the world by God who is the prime cause of the world is like a Yogin (who can create and withdraw worlds at will by Yogic power). The creation of God is considered as resembling a city of fancy.

राम ते मानसी सृष्टिर्मनोमय्येव केवला।
अनेकमातृमेयादिप्रचुरा ह्यवभासते ॥४२॥

42. Rāma! Your mental creation just consists of the mind alone. It indeed appears replete with numerous knowers (or individual souls) and knowable objects.

अनेकभेदभिन्नाऽपि मनसोऽन्या नहि क्वचित्।
उत्पन्ना मनसस्तत्र स्थिता तत्रैव लीयते ॥४३॥

43. Though divided by numerous differences, it is surely not different from the mind anywhere. Born from the mind and remaining there, it is dissolved there alone.

सा केवलमनोरूपा यथा तद्वज्जगच्छिवात्।
स शिवश्चितिमात्रैकरूपश्चितिरविग्रहा ॥४४॥

44. As that (mental creation) is only of the nature of the mind, so, the world arisen from Śiva (is of the nature of Śiva). That Śiva has a form solely consisting of Pure Consciousness. Pure Consciousness is bodiless.

त्रिपुराऽनन्तशक्त्यैक्यरूपिणी सर्वसाक्षिणी।
सा चितिः सर्वतः पूर्णा परिच्छेदविवर्जनात् ॥४५॥

45. That Pure Consciousness is Tripurā who has a nature which is the aggregate of infinite powers and who is the witness of

everything. She is complete all round on account of giving up divisions (or limitations).

Note: "Witness" implies the power of knowing which is absent in inert things.

कालो देशश्च लोकेऽस्मिन् परिच्छेदकरः स्मृतः।
तत्राकारमयो देशः कालस्तु स्यात् क्रियामयः ॥४६॥

46. Time and place are considered as causing division (or limitation) in this world. There, place consists of a form. But, time consists of activity.

Note: The interval between two "events" is called time.

यां चितिं समुपाश्रित्य स्यादाकारः क्रियाऽपि वा।
तस्याः परिच्छेदकत्वमनयोः स्यात् कथं वद ॥४७॥

47. Having recourse to which Pure Consciousness, form and activity can exist, say, how can they have the quality of dividing (or limiting) that (Pure Consciousness)?

कस्मिन् देशे च काले च चितिर्नास्तीह तद्वद।
यत्र न स्याच्चितिः सोऽपि कथं स्यादिति वै भवेत् ॥४८॥

48. In which place and time Pure Consciousness does not exist here? Tell that. Where Pure Consciousness may not exist, how can even they (time and place) exist? Thus indeed would be (the position).

Note: Time and place are knowable entities which depend on Consciousness for being revealed.

अस्तिता हि पदार्थानां प्रकाशो नापरः खलु।
प्रकाशस्तु चितिः प्रोक्ता नाचितेः स्यात् प्रकाशता ॥४९॥

49. The "existence" of objects is indeed their manifestation (or

revealing themselves). Certainly not another. Manifestation (or shining or revealing itself) is declared as Consciousness. There cannot be the shining or manifestation of the unconscious (or inert things).

प्रकाशस्तु सुमुख्यः स्याद्यः स्वतन्त्रः प्रकाशते।
जडा न स्वप्रकाशा हि चितियोगप्रकाशनात् ॥५०॥

50. But, that which shines by itself (without the help of anything else) is the foremost manifestation. Inert objects are not self-evident (or do not reveal themselves) because of their shining only by uniting with (or by contact with) Consciousness.

अन्यानपेक्षणेनैव चितिः स्वस्मिन् प्रकाशते।
जडाश्चितिं समाश्रित्य प्रकाशन्ते न चान्यथा ॥५१॥

51. Only Consciousness shines in itself without the need for another. Inert objects shine depending on Consciousness; not otherwise.

अप्रकाशेऽपि वस्तूनामस्तिता चेत्तदा शृणु।
अस्ति नास्तीति लोकेऽस्मिन् व्यवस्था नहि सेत्स्यति ॥५२॥

52. If (it is stated that) there is the existence of objects even if they are unmanifest (or not revealing themselves), then, listen. In this world, the state of things, namely, ''It exists'' or ''It does not exist'', will not be established (under such circumstances).

तस्माद्वस्त्वस्तिता लोके चित्प्रकाशो न चापरः।
यथा हि प्रतिबिम्बानां सत्त्वं दर्पण एव हि ॥५३॥
तथा चितिर्जगत्सत्ता ततः सर्वं चितिर्भवेत्।
अधिकं भासते यत्तु तन्नैर्मल्यमहित्वतः ॥५४॥

53-54. Therefore, in the world, the existence of things is the manifestation of Consciousness (as those things) and nothing

else. As the existence of reflections is indeed the mirror alone, so, the existence of the world is also Consciousness. Therefore, everything should be Consciousness. Whatever shines in a greater degree, that is on account of the greatness of its purity.

Note: There is no place or object without Consciousness. Unconscious objects appear to be so because, Consciousness has not revealed itself to any appreciable extent in them due to their ''impurity'' or inertness. As it has been stated elsewhere ''Consciousness sleeps in stones, breathes in plants, thinks in animals, discriminates in humans and attains perfection in knowers of the Ultimate Reality''.

काठिन्यनिर्मलत्वाभ्यां प्रतिबिम्बावभासनम्।
तयोस्तु तारतम्येन प्रतिबिम्बः स्फुटोऽस्फुटः ॥५५॥
दर्पणे च जले चापि स्पष्टमेतद्धि लक्ष्यते ॥५६ (a)॥

55-56(a). The appearance of reflections is by virtue of the hardness and purity (of the reflecting surfaces). Due to the gradation (or difference) in the two factors, the reflection is distinctly visible or indistinct. This is indeed seen clearly in (the refections in) a mirror or water.

जडत्वाद् दर्पणादेस्तु स्वातन्त्र्यपरिवर्जनात् ॥५६ (b)॥
बिम्बापेक्षा चितेः स्वच्छस्वातन्त्र्यादनपेक्षता।
निर्मलत्वं स्वतःसिद्धं चितेर्मालिन्यवर्जनात् ॥५७॥

56(b)-57. But, on account of the inertness of a mirror and the like and on account of being deprived of freedom of will, there is need for an object (to be reflected) (in the case of a mirror). For Absolute Consciousness, on account of its pure (and unlimited) freedom of Will, there is no need (for such an object for reflection to occur). The purity of Absolute Consciousness is self-evident, on account of the exclusion of any impurity (in Absolute Consciousness).

अनेकरसतैव स्याद् मालिन्यं तत् चितेर्न हि।
ऐकात्म्यरूप्याच्चिच्छक्तेरखण्डत्वाच्च सर्वथा ॥५८॥
अरिक्तात्मभावहेतोर्नैर्मल्यं सर्वतोऽधिकम् ॥५९ (a)॥

58-59(a). Impurity can only be the quality of having many objects of experience. Pure Consciousness surely does not have that, because of the sameness of nature of the Power of Consciousness and its undivided nature always. (Further), on account of its own nature not being void, its purity is greater than all.

अस्वतो भासमानस्य भानमन्यानुषङ्गतः ॥५९ (b)॥
प्रतिबिम्बस्वरूपज्ञाः प्रतिबिम्बं प्रचक्षते।
जगदेतादृशं सर्वं सर्वैः समभिलक्षितम् ॥६०॥

59(b)-60. The knowers of the nature of reflections consider the appearance of a thing, not manifesting by itself, on account of connection with another, as a reflection. The entire world is observed by all like this.

स्वतो न भासते क्वापि भासते च चिदाश्रयात्।
अतो जगत् स्यादादर्शप्रतिबिम्बसुसम्मितम् ॥६१॥

61. The world does not shine (or manifest) by itself anywhere. It manifests on account of dependence on Consciousness. Therefore, the world must be very much like the reflection in a mirror.

चितिर्विचित्राऽन्यभावैरुपरक्ताऽपि भासिनी।
स्वरूपादप्रच्युतैवादर्शवल्लेशतोऽपि हि ॥६२॥

62. The wonderful Consciousness, like a mirror, is endowed with reflection quite without deviating from its own natural state even a little, though coloured by other natures (or objects reflected by it).

दर्पणप्रतिबिम्बानां दर्पणानन्यता यथा।
चिदात्मप्रतिबिम्बानां चिदात्मानन्यता तथा ॥६३॥

63. As there is no difference from the mirror for reflections in a mirror, so, there is no difference from the Consciousness that is the Self for reflections in the Consciousness that is the Self.

Note: There is no image without the mirror. There is no world without Consciousness. Consciousness is the Reality. The world is an appearance superimposed on the Reality and is not different from it.

दर्पणे प्रतिबिम्बो हि बिम्बहेतुर्निरूपितः।
चिति स्वातन्त्र्यहेतुः स्यात् प्रतिबिम्बो हि जागतः ॥६४॥

64. It is seen that the reflection in a mirror has an object as its cause. The reflection of the world in Pure Consciousness should indeed have the freedom of Will (of Pure Consciousness) as its cause.

स्वसङ्कल्पाद्राम पश्य स्वात्मनि प्रतिबिम्बितान्।
भावान् बिम्बविनाभूतान्निर्निमित्तावभासनान् ॥६५॥

65. Rāma! Consider the objects (or thoughts) reflected in your own Self (or individualised Consciousness) on account of your own will, which are bereft of things serving as sources of reflection and whose appearance is causeless.

सङ्कल्प एव स्वातन्त्र्यं चितेरुच्छूनमीर्यते।
असङ्कल्पदशायां सा चितिः स्वच्छैकरूपिणी ॥६६॥

66. The freedom of Pure Consciousness alone becoming swollen (or becoming grosser from its state of being a subtle power of Consciousness) is called Will (or imagination). In the state of absence of that Will (or imagination) that Consciousness is pure and of a single nature.

एवं चितेर्विशुद्धैकरूपायाः सृष्टितः पुरा।
बृहत् स्वातन्त्र्यमभवत् सङ्कल्पात्मकमेव तत् ॥६ ७॥

67. Thus, there existed the great (or unlimited) freedom of Consciousness, which was of a pure and single nature, before creation. That was of the nature of Will alone (at the beginning of creation).

तत एतत् समाभातं प्रतिबिम्बात्मकं जगत्।
बृहत्सङ्कल्पसुस्थैर्याच्चिरमेतद् विभासते ॥६ ८॥

68. From that (Will), this world of the nature of a reflection has appeared. This shines for a long time on account of the firmness of the Great Will.

साधारणं जगद् भाति पूर्णस्वातन्त्र्यहेतुतः।
अन्येषां तदपूर्णत्वाद् भात्यसाधारणात्मना ॥६ ९॥

69. The world shines commonly (to all individual souls) on account of the complete freedom of Will (of Pure Consciousness or God). For others (i.e., individual souls), on account of the incompleteness of that freedom, it shines with a nature which is not common.

Note: The will (or imagination) of the individualised Consciousness (or Jīva) does not create objects (or thoughts) which are commonly shared by all individual souls. But the world created by the Will of God having complete freedom is commonly experienced by all the individual souls (or Jīva-s).

अभ्यासान्मणिमन्त्राद्यैः स्वातन्त्र्यं तु यथा यथा।
त्यजेत् सङ्कोचमात्मस्थं तथा तत्र हि भासनम् ॥७०॥

70. By spiritual practice, mystic gems, incantations and the like, in whatever manner there arises freedom of Will, in that manner one would give up the contraction present in the mind (or will)

and the appearance (of objects not previously manifested) would indeed be there.

Note: The idea is that the will of a practitioner of spiritual disciplines can acquire enough freedom that would be capable of manifesting the objects in other minds also.

पश्यैन्द्रजालिकं राम निरुपादानयोगतः।
भासयन्तं जगच्चित्रं सङ्कल्पादेव सर्वतः ॥७१॥
साधारणं स्थिरं स्वार्थक्रियार्हं भूय एव तु।
स्वात्मन्युपसंहरेच्च जगदेवं विभासते ॥७२॥

71-72. Rāma! See a magician showing the wonder of a world all round out of his will alone without the use of any material. That world is common (to all), (appears) stable and also fit for one's purposeful action. (The magician) can also withdraw (that world) into his own self again. Thus does the world (created by God) appear.

योगिनः पश्य सृष्टिं तां पूर्णस्थैर्यसमावृताम्।
योगिनस्तु मितत्वेन सृष्टिर्बाह्या विभाविता ॥७३॥

73. See that creation of a Yogin which is protected by complete stability. But, the creation of the Yogin, manifested with limitation is external.

अमितत्वात् सृष्टिरियं चिन्नाथस्यान्तरेव हि।
अत एव चिदात्मत्वव्यतिरेकादसत्यता ॥७४॥
जगतः प्रतिबिम्बस्यादर्शात्मत्वं विना यथा।
अत एव विचारेणासत्यतां याति नान्यथा ॥७५॥

74-75. On account of the unlimitedness of the Lord who is Pure Consciousness, this creation is only within Him. For this very reason, on account of its dissimilarity with the Conscious Nature (of God), the unreality of the world (is postulated), as (there is no reality) for the reflection without its being of the nature of the

mirror. Merely because of this, it becomes unreal by investigation; not otherwise.

Note: The world is as real as the reflection within a mirror and that reflection cannot exist apart from the mirror.

सत्यं स्वभावं नो मुञ्चेदसत्यं तं परित्यजेत्।
जगत् पश्य भार्गवैतत् स्वभावादतिचञ्चलम् ॥७६॥

76. Reality would never give up its own nature. Unreality would abandon that. Bhārgava! See this world which is extremely inconstant by nature.

सत्यासत्ये विभागेन भासेते सर्वतोऽखिलम्।
प्रतिबिम्बादर्शभानमिव तत्प्रविचारय ॥७७॥

77. Reality and unreality appear with division everywhere. Investigate that entirely like the appearance of a mirror and the reflection (in it).

Note: A mirror is unchanging while the reflected image is changeable. The former corresponds to reality and the latter to unreality.

आदर्शो ह्यचलस्तत्र चलं हि प्रतिबिम्बकम्।
तथा जगच्चलं संविदचला सर्वभावितम् ॥७८॥

78. A mirror is indeed fixed. There, the reflection is only inconstant. In that manner, the world is inconstant. Consciousness is fixed (or permanent). This is known to everybody.

अत एव हि भावानां विचारासहरूपता।
तथा हि सूर्यालोको हि वस्तूनामवभासकः ॥७९॥
उलूकादिदिवान्धानां विपरीतोऽन्धकारवत्।
प्रकाशत्वान्धकारत्वे न विविक्तेऽनयोः स्फुटे ॥८०॥

79-80. For this very reason indeed, objects have a nature which is unable to bear investigation. Thus, the light of the sun is surely the illuminator of objects. For owls and the like which are blind in the daytime, it is reverse like darkness. For these two (i.e., for sunlight and darkness) revealing nature and blinding nature are not clear and separated.

Note: The idea is that, for the owl, their effects on the vision are reversed. Therefore, sunlight and darkness do not have the same definite nature always.

एवं विषं कस्यचित् स्यादविषं कस्यचिद् भवेत्।
मनुष्यादेः प्रतीघातकरी भित्तिर्हि लक्ष्यते ॥८१॥
योगिनां गुह्यकादीनामप्रतीघातलक्षणा ॥८२ (a)॥

81-82(a). Thus, a thing may be a poison to somebody. It may not be a poison to somebody else. A wall is observed as causing opposition to (the movement of) men and the like. For yogin-s and guhyaka-s (a class of demigods) and the like, it has the characteristic of non-resistance (to their movement).

कालो देशश्च दीर्घो यो मनुष्यादिप्रभावितः ॥८२ (b)॥
स एव विपरीतो वै देवानां योगिनामपि ॥८३ (a)॥

82(b)-83(a). That very space or time which is recognised by men and the like as long (or extended) is indeed the opposite for gods and yogin-s.

दर्पणे भासमानस्य दूरादेर्दूरता यथा ॥८३ (b)॥
तथैवास्य स्वभावोऽपि विचारे न स्थिरो भवेत्।
अथ आश्रयरूपेण विना नास्ति हि किञ्चन ॥८४॥

83(b)-84. As the remoteness of distant objects and the like appearing in a mirror is, so also, even the nature of this (world) cannot be fixed on investigation. Therefore, there is nothing whatever except the substratum (which is Pure Consciousness).

यदस्तीति भाति तत्तु चितिरेव महेश्वरी।
एवं जगच्चिदेकात्मरूपं ते सम्यगीरितम्॥८५॥

85. That which shines as ''is'', is only Pure Consciousness, the Great Goddess. Thus, the nature of the world and Consciousness as of one essence, has been declared to you properly.

द्वादशोऽध्यायः

Chapter 12

एवं दत्तात्रेयमुखाद् जगत्तत्त्वं निशम्य तु।
पप्रच्छ भार्गवो भूयः सन्देहकलिलान्तरः॥१॥

1. Thus having heard the essential nature of the world from the mouth of Dattātreya, Bhārgava again asked with his mind full of doubt.

भगवन् संश्रुतं प्रोक्तं भवता जागतं ननु।
यथा ब्रवीषि भगवंस्तत्तथैव न चान्यथा॥२॥

2. Revered one! I have heard what was told by you regarding the world. Lord! As you tell me, exactly so it is; not otherwise.

तथाऽपि कुत एतद्धि भाति सत्यात्मकं सदा।
कुतो वाऽन्यैर्बुद्धिमद्भिः सत्यत्वेन विनिश्चितम्॥३॥

3. Even then, why indeed does this (world) shine always with the (apparent) nature of reality? Also, why has it been ascertained as a reality by others endowed with intelligence?

त्वत्तः श्रुतं चापि भूयो भाति मे सत्यवत् कुतः।
ब्रूह्येतत् कृपया नाथ यथा नश्येदयं भ्रमः॥४॥

4. Why even what has been heard from you (as unreal) appears to me as real? Lord! Tell this out of compassion so that this confusion may be destroyed.

इत्यापृष्टो भार्गवेण दत्तात्रेयो महाशयः।
जगत्सत्यभ्रान्तिमूलं प्रवक्तुमुपचक्रमे॥५॥

5. Thus asked by Bhārgava, Dattātreya, possessed of a noble

mind, began to explain the source of the delusion as to the reality of the world.

श्रृणु राम जगद्भ्रान्तेर्मूलमेतत् सनातनम्।
वस्त्वविद्यापूर्वकं यद् दृढभावनमेव तत्॥६॥

6. Rāma! Hear this ancient source (or cause) of the delusion relating to the world. That object which is attended with ignorance (i.e., which appears through ignorance), is only firm imagination (or faith).

Note: Firm imagination (or faith) is the prime cause of the apparent reality of the world.

पश्यात्मानमविज्ञाय स्वात्मबुद्धिं शरीरके।
क्व मांसरुधिरास्थीनि क्व चिदात्माऽतिनिर्मलः॥७॥

7. Consider the idea of Self (entertained by you) in the body without knowing (the conscious nature) of the Self. Where are flesh, blood and bones and where is the Self that is Consciousness which is extremely pure?

केवलं भावनादार्ढ्याच्चिदात्मा देहकोऽभवत्।
ज्ञातेऽप्यात्मनि चिद्रूपे भूयो भ्रान्तिः शरीरके॥८॥

8. By the firmness of imagination (or faith) alone, the Self that is Consciousness became the body. Even when the Self having a Conscious nature is known, there is again the delusion of Self in the body (due to that firm imagination or faith).

एवमेव भावनया सत्यं भाति जगत् खलु।
विपरीतं भावयन् वै दृढभ्रान्तिं निवर्तयेत्॥९॥

9. In this manner alone, the world verily appears as true on account of imagination (or faith). Considering (or cherishing) the opposite, one can remove the firm delusion.

यो यथा भावयेदेतज्जगत्तस्य तथा भवेत्।
योगिनां धारणाध्यानैः पश्य तद्रूपसङ्गतिम्॥१०॥

10. Whoever imagines this world in whichever manner, for him, it would be in that manner. By means of the concentration and meditation of Yogin-s, observe their attaining those forms.

अत्र ते वर्तयिष्यामि पुरावृत्तं महाद्भुतम्।
अस्ति वङ्गे सुन्दराख्यं पुरं परमपावनम्॥११॥

11. In this matter, I shall describe to you an ancient occurrence which is very wonderful. There is a very holy city called Sundara in the country of Vaṅga.

तत्रासीन्नृपतिर्धीमान् सुषेण इति विश्रुतः।
तस्य भ्राता महासेनो यवीयान् प्रियकृत् सदा॥१२॥

12. There was an intelligent king well-known by the name Suṣeṇa in that country. His younger brother Mahāsena was always one who loved (his brother).

शशास राज्यं नृपतिर्धर्मतः सर्वसम्मतः।
कदाचिदश्वमेधैः सोऽयजद् देवं महेश्वरम्॥१३॥

13. The king ruled the country virtuously and was approved of (or liked) by all. Once, he worshipped the Great Lord and God with the (Vedic) Aśvamedha sacrifice.

तत्र राजकुमारास्तु महाबलपराक्रमाः।
महत्या सेनया यज्ञाश्वं सर्वे ह्यनुसंययुः॥१४॥

14. In that (sacrifice), all the princes, possessed of great strength and valour, followed the sacrificial horse (in its journey) along with a great army.

अश्वस्य रोधकान् सर्वान् विजित्य बलिनो बलात्।
ययुरैरावतीतीरमन्वश्वं नृपतेः सुताः ॥१५॥

15. The strong sons of the king, conquering forcefully all the obstructors (of the movement) of the horse, went to the bank of the Airāvatī river along with the horse.

ददृशुस्तत्र राजर्षिं तङ्गणाख्यं तपोनिधिम्।
बलोद्धता अवज्ञाय तमसङ्गम्य ते ययुः ॥१६॥

16. They saw there a kingly sage named Taṅgaṇa endowed with many religious austerities. Haughty with their strength and disregarding him, they went away without meeting him.

तद्वीक्ष्य तङ्गणसुतः पित्रवज्ञां रुषान्वितः।
जग्राहाश्वं यज्ञियं तं राजपुत्रान् हि भर्त्सयन् ॥१७॥

17. Then, the son of Taṅgaṇa, seeing the disrespect (shown) to his father and full of anger caught hold of that sacrificial horse reproaching the princes.

अथ राजकुमारास्ते रुरुधुः सर्वतो हि तम्।
तावत्तङ्गणपुत्रोऽपि गण्डशैलं पुरः स्थितम्।
विवेशाश्वं समादाय पश्यत्सु राजसूनुषु ॥१९(a)॥

18-19(a). Then, those princes opposed him from every side. In the meanwhile, the son of Taṅgaṇa also, taking the horse, entered the Gaṇḍa mountain standing in front, when the king's sons were looking on.

साश्वं शिलाविलीनं तं दृष्ट्वा राजकुमारकाः ॥१९(b)॥
विभिदुर्गण्डशैलं तं शस्त्रैरुच्चावचैः पृथक् ॥२०(a)॥

19(b)-20(a). The princes having seen him who had vanished into

the rock along with the horse, pierced that Gaṇḍa mountain with weapons, great and small, separately.

चूर्णिताद् गण्डशैलात् स महत्या सेनया वृतः ॥(b)॥
निर्गत्य तङ्गणसुतो जिगाय युधि तान् क्षणात् ॥२१(a)॥

20(b)-21(a). That son of Taṅgaṇa, surrounded by a vast army, coming out of the pounded Gaṇḍa mountain, conquered them in battle in a moment.

निहत्य सेनां सौषेणीं बद्ध्वा राजकुमारकान् ॥२१(b)॥
प्रविवेश गण्डशैलं भूयस्तङ्गणसम्भवः ॥२२(a)॥

21(b)-22(a). Destroying the army of Suṣeṇa and capturing the princes, the son of Taṅgaṇa again entered the Gaṇḍa mountain.

अथ सेनाभटाः शिष्टा गत्वा राज्ञे न्यवेदयन् ॥२२(b)॥
साश्वराजकुमाराणां हरणं गण्डशैलके।
सुषेणो विस्मितोऽत्यन्तमुवाचावरजं स्वकम् ॥२३॥

22(b)-23. Then, the remaining soldiers of the army, departing, informed the king of the carrying away of the princes along with the horse into the Gaṇḍa mountain. Suṣeṇa, who was extremely surprised, told his younger brother:

वत्साशु गच्छ तं देशं यत्रास्ते तङ्गणो मुनिः।
तपस्विनोऽचिन्त्यवीर्या अजेया देवमानुषैः ॥२४॥

24. Dear Brother! Go immediately to that place where sage Taṅgaṇa lives. Ascetics have inconceivable power and are unconquerable by gods and men.

तं प्रसाद्य सुतानश्वं चासाद्यायाहि सत्वरम्।
न कालोऽतिव्रजेदेष वसन्तो यज्ञसम्मतः ॥२५॥

25. Propitiating him and obtaining my sons and the sacrificial horse, come quickly. Let not the proper time pass away. This spring season is approved of for sacrifices.

अभिमानो न कर्तव्यस्तपस्विषु कदाचन।
क्रुद्धास्तपस्विनो लोकान् भस्मीकुर्युः क्षणेन वै ॥२ ६ ॥

26. Arrogance should not be directed towards ascetics at any time. Ascetics, being angry, can indeed turn the worlds to ashes in a moment.

अतः प्रसादनपरो भूत्वा स्वार्थं प्रसाधय।
इत्यादिष्टो महासेनस्तं देशं शीघ्रमाययौ ॥२ ७॥

27. Therefore, intent on pleasing (the sage), accomplish your object. Thus ordered, Mahāsena came to that place quickly.

अपश्यत्तङ्गणं तत्र समाहितमतिं दृढम्।
काष्ठकुड्यात्मतां प्राप्तं शान्तेन्द्रियमनोधियम् ॥२ ८॥

28. There, he saw Taṅgaṇa whose mind was fixed on the Self firmly, whose senses, mind and intellect were tranquil and who had attained to the state of a piece of wood or a wall.

निर्विकल्पदशाम्भोधिनिलीनस्वात्मभावनम्।
प्रणम्य दण्डवद् भूयः कृताञ्जलिपुटस्तदा ॥२ ९॥
तुष्टाव विविधैः स्तोत्रैर्महासेनो मुनीश्वरम्।
तथा तस्य संस्तुवतो ह्यत्यगाद्वै दिनत्रयम् ॥३ ०॥

29-30. Bowing down by prostrating like a stick and then joining the hands together in salutation, Mahāsena pleased the great sage, whose meditation on his own Self (as the pure I-consciousness or self-awareness) was absorbed in the ocean that is the state of undivided Consciousness, by various hymns of praise. In that

manner, three days indeed passed away for him who was (thus) praising.

अथाजगाम तत्पुत्रः सन्तुष्टः पितृसंस्तवात्।
प्रोवाच तं महासेनं राजंस्तुष्टोऽस्मि संस्तवात् ॥३ १ ॥

31. Then, the son of Taṅgaṇa, who was satisfied because of the praising of his father, came there and said to that Mahāsena: "King! I am pleased with your praise.

ब्रूहि किं तेऽभिलषितं साधयाम्यविलम्बितम्।
अहं पुत्रोऽस्म्यस्य विभोस्तङ्गणस्य महामुनेः ॥३ २ ॥

32. Say what your desire is. I shall accomplish it without delay. I am the son of this powerful great sage Taṅgaṇa.

नैतस्य मे पितुः कालो भाषणे शृणु भूमिप।
समाहितस्वान्त एष द्वादशाब्दादनन्तरम् ॥३ ३ ॥
समाधितः समुत्तिष्ठेत्तत्र पञ्चाब्दका गताः।
सप्तावशेषा एवं हि समयोऽस्य पुरातनः ॥३ ४ ॥

33-34. King! Listen. This is not the proper time for speaking for my father here. He has his mind absorbed in Samādhi (or meditation on the Self). He would get up from his Samādhi after twelve years. In that, five years have elapsed and seven are the remainder. Thus indeed is his old assignment.

तत्तेऽभिवाञ्छितं ब्रूहि यदस्मात्तत् करोम्यहम्।
न मां बालं विजानीहि पितृतुल्यं तपस्विनम् ॥३ ५॥
नासाध्यं विद्यते लोके योगिनां हि तपस्विनाम् ॥३ ६ (a)॥

35-36(a). Therefore, tell me what is desired by you from him. I shall do that. Do not consider me as a boy. (Know me) as an ascetic equal to my father. There is nothing indeed in the world that is impracticable for yogin-s who are ascetics.

श्रुत्वा मुनिकुमारोक्तं महासेनोऽतिबुद्धिमान् ॥३ ६ (b)॥
प्राह तं तङ्गणसुतं प्रणम्य च कृताञ्जलिः ॥३ ७(a)॥

36(b)-37(a). Having heard the words of the sage's son, Mahāsena, who was extremely intelligent, said to that son of Taṅgaṇa bowing to him and joining his hands in salutation.

मुनिपुत्र प्रियं मेऽद्य करोषि यदि सत्यतः ॥३ ७(b)॥
तत्पितुस्तेऽद्य वाञ्छामि समाधेर्व्युत्थितस्य वै।
सह सम्भाषणं किञ्चिदेतदत्यन्तवाञ्छितम् ॥३ ८॥

37(b)-38. Son of the sage! If you would truly do a favour to me now, then, I now desire a conversation with your father risen from his Samādhi. This is a certain great desire of mine.

अनुकम्प्यो यद्यहं ते द्रुतमेतत् प्रसाधय।
श्रुत्वैतद्वचनं राज्ञः प्राह तापसजः पुनः ॥३ ९॥

39. If I am fit to be pitied by you, accomplish this quickly. Hearing these words of the king, the son of the ascetic said again:

राजन्नसाध्यं ह्येतत्ते वाञ्छितं सर्वथा भवेत्।
तथाऽपि ते करोमीति प्रतिश्रुत्यान्यथा कथम् ॥४ ०॥
ब्रवीमि भूयस्तत्किञ्चित् प्रतीक्षस्वाभियाचितः।
मुहूर्तमात्रं मे पश्य सामर्थ्यं योगसम्भवम् ॥४ १॥

40-41. King! This desire of yours may not at all be practicable. Even so, having promised you that I would do, how shall I say otherwise again? Therefore, requested (by me), wait a little for only a muhūrta (or 48 minutes). Observe my power (or ability) born of Yoga.

एष मेऽद्य गुरुः शान्तपदे परमपावने।
संस्थितस्तं बाह्ययत्नैरपि को वै प्रबोधयेत् ॥४ २॥
पश्याहं बोधयाम्येनं योगयुक्त्यैव सूक्ष्मया ॥४ ३ (a)॥

42-43(a). This Guru and father of mine is now established in the supremely holy and tranquil abode (or state of samādhi). Who can indeed awaken him even by external efforts? See! I shall wake him up merely by a subtle yogic expedient.

इत्युक्त्वाऽथ समाविश्य समाहृत्येन्द्रियाण्यलम् ॥४ ३ (b)॥
प्राणेऽपानं सुसंयोज्य मुख्यप्राणेन निर्गतः।
देहं पितुः प्रविश्याशु प्रलीनं तस्य मानसम् ॥४ ४॥
बोधयामास चाकृष्य प्रबोध्याशु विनिर्गतः।
देहं स्वमाविशद् यावत्तावत् स बुबुधे मुनिः ॥४ ५॥

43(b)-45. Having spoken thus and sitting down, completely restraining all the senses, uniting the incoming breath with the outgoing breath (through external retention of breath), coming out (of the body) with the chief Prāṇa (or vital energy) (in the form of the subtle body consisting of the mind and other internal organs), and entering the body of his father, he quickly woke up his mind which was fully dissolved, by drawing it out. Having woken it up, he came out quickly and entered his own body. As soon as he did so, that sage woke up.

अपश्यदग्रगं भूपं स्तुवन्तं प्रणतं तदा।
किमेतदिति सञ्चिन्त्य सर्वं योगदृशाऽविदत् ॥४ ६॥

46. Then, he saw the king who was in the front saluting and praising him. Having thought over what it was, he knew everything by his yogic vision.

प्रसन्नचित्त आमन्त्र्य पुत्रं प्राह सुशान्तधीः।
वत्स नैवं पुनः कार्यं क्रोधस्तु तपसो रिपुः ॥४ ७॥

47. With a gracious mind, the tranquil sage, calling his son, told him: Dear son! It should not be done in this manner again. Anger is the enemy of austere spiritual practice.

राज्ञा हि रक्षिते लोके तपो निर्विघ्नमेधते।
यज्ञविघ्नक्रिया दैत्यस्वभावो न मुनेः क्वचित् ॥४८॥

48. When the world is protected by the king, such spiritual effort grows without impediments. Activities causing impediments to religious sacrifices are the natural disposition of demons, but not of a sage anywhere.

प्रयच्छाश्वं राजपुत्रानप्यस्मै सुमना द्रुतम्।
शीघ्रं यात्वेष यज्ञस्य न कालातिक्रमो भवेत् ॥४९॥

49. Give the horse and also the princes immediately to this king with a good mind. Let him go quickly. There should not be any transgression of the proper time for the sacrifice.

इत्युक्तो गण्डशैलं स प्रविश्य क्षणमात्रतः।
साश्वान् राजसुतांस्तस्मै ददौ प्रीत्या गतक्रुधः ॥५०॥

50. Thus told, he (the son of Taṅgaṇa), having entered the Gaṇḍa mountain, gave back the princes along with the horse to the king, in just a moment, with his anger departed and with kindness.

ततः साश्वान् भ्रातृपुत्रान् सम्प्रेष्य नगरं प्रति।
महासेनस्तङ्गणं तं प्रणम्यात्यन्तविस्मितः ॥५१॥
अपृच्छत् प्राञ्जलिर्भूत्वा प्रसाद्य मुनिपुङ्गवम् ॥५२ (a)॥

51-52(a). Then, Mahāsena, who was extremely surprised, having sent his brother's sons along with the horse back to the city and bowing to that sage Taṅgaṇa joining his hands in salutation, asked the distinguished sage, praying to him.

भगवन् ज्ञातुमिच्छामि साश्वा मे भ्रातृनन्दनाः ॥५२ (b)॥
कथं गण्डशैलगर्भे संस्थितास्तत् समीरय ॥५३ (a)॥

52(b)-53(a). Revered Lord! I wish to know how my brother's

sons along with the horse were staying in the interior of the Gaṇḍa mountain. Tell that to me.

एवं राज्ञाऽनुयुक्तोऽथ तङ्गणः प्राह भूपतिम् ॥५३ (b)॥
शृणु राजन् प्रवक्ष्यामि पुराऽहं पृथिवीपतिः।
समुद्रवलयां पृथ्वीमन्वशासं चिरं खलु ॥५४॥

53(b)-54. Thus asked by the king, Taṅgaṇa then told him: King! Listen. I shall tell you. Formerly, I was a king and indeed ruled for a long time the earth encircled by the ocean.

महादेवप्रसादेन ज्ञात्वा चितिमधीश्वरीम्।
त्रिपुरां लोकसंस्थानं नीरसं विमृशंस्ततः ॥५५॥
निर्विण्णो लोकयात्राया न्यस्य राज्यं सुतेष्वथ।
प्राविशं वनमेतद्वै भार्या मामन्वगात् सती ॥५६॥

55-56. Having known Tripurā, the Supreme Goddess who is Pure Consciousness, by the grace of Mahādeva (or Śiva), considering the state of the world as tasteless (or vain), disgusted with the course of worldly life thereafter and then entrusting the kingdom to the sons, I entered into this forest. My virtuous wife followed me.

तस्याभितप्यतो मेऽद्य ययुरर्बुदवत्सराः।
भार्याऽपि मत्सेवनेन परां सिद्धिमुपागता ॥५७॥

57. For me, engaging myself in severe austerities, one hundred million years have elapsed now. My wife also attained supreme fulfilment by serving me.

कदाचिदथ भाव्यर्थगौरवान्मे प्रिया सती।
समाधावेव कामार्त्तमानसाऽभूत्ततस्तु सा ॥५८॥
मां दृष्ट्वा रतिमिच्छन्ती समाधिस्थं स्थिरान्तरम्।
असहन्ती कामवेगं भावयामास मद्रतिम् ॥५९॥

58-59. Then, at some time, my virtuous wife, on account of the weight (or influence) of predestined things, became possessed of a mind afflicted by desire even during her profound meditation. Then, seeing me established in Samādhi (or absorption in the Self) with an immovably fixed mind, desiring love and not enduring the impulse due to desire, she imagined sexual union with me.

गाढभावनया प्राप्य सम्भोगं तु मया सह।
दधार गर्भं सुषुवे पुत्रमेनं पुरः स्थितम् ॥६ ०॥

60. Having obtained enjoyment with me through intense imagination, she bore a child and gave birth to this son standing in front.

पुत्रं न्यस्य मदुत्सङ्गे मां समाधेः प्रबोध्य च।
देहं भूतेषु सात्कृत्य परव्योमात्मतां ययौ ॥६ १॥

61. Placing the son on my lap, waking me up from Samādhi (or spiritual absorption) and uniting the body with the elements, she went to the state of identity with the supreme sky (of Consciousness).

अथ दृष्ट्वोत्सङ्ग एनं ज्ञात्वा तस्या गतिं पराम्।
दयाक्रान्तमना जातस्तेनायं वर्द्धितो मया ॥६ २॥

62. Then, seeing this son on the lap and knowing her supreme state of liberation, I became one with a mind overcome by compassion. Hence he was brought up by me.

श्रुत्वा कदाचिन्मत्तोऽयं राज्यशास्तिं पुरा कृताम्।
राज्यशासनकामोऽभूत् प्रार्थयामास मामनु ॥६ ३॥

63. Once, having heard from me the governance of a kingdom done by me formerly, he became desirous of ruling a kingdom and prayed to me.

ततो मदुपदेशेन प्राप्य योगर्द्धिमुत्तमाम्।
निर्माय भावनायोगाद् लोकमस्मिन् महाश्मनि ॥६ ४॥
समुद्रवलयां पृथ्वीं शास्ति नित्यं सुतस्त्वयम्।
तल्लोकेऽश्वः सुता राज्ञो निरुद्धास्ते हि मोचिताः ॥६ ५॥

64-65. Then, obtaining the highest perfection in yoga through my instruction and creating a world in this huge stone through the employment of (yogic) meditation, this son of mine always rules that world encircled by the ocean. In that world, the horse and the sons of the king were confined. They were indeed set free.

इत्येतत्ते समाख्यातं गण्डशैलेऽवरोधनम्।
इति श्रुत्वा मुनिवचो भूयः पप्रच्छ भूपतिः ॥६ ६॥

66. Thus, this confinement in the Gaṇḍa mountain has been narrated to you. Thus having heard the words of the sage, the king again asked:

श्रुतं त्वदुक्तमेतद्वै महाश्चर्यकरं परम्।
तं लोकं द्रष्टुमिच्छामि कृपया मे प्रदर्शय ॥६ ७॥

67. These words of yours producing great wonder, have been heard. However, I wish to see that world. Show me out of your compassion.

इति सम्प्रार्थितो राज्ञा मुनिः पुत्रं समादिशत्।
वत्सास्मै दर्शय स्वीयं लोकं सर्वं यथेप्सितम् ॥६ ८॥

68. Thus requested by the king, the sage ordered his son: Dear son! Show this king the entire world of yours as desired.

इत्युक्त्वा तङ्गणो भूयः प्रविवेश समाहितिम्।
अथ तं तङ्गणसुतः समासाद्य नृपं ययौ ॥६ ९॥
गण्डशैलं प्रति ततः प्राविशन्मुनिदारकः।
प्रवेष्टुं नाशकद् भूप आह्वयत्तं मुनेः सुतम् ॥७०॥

69-70. Having said thus, Taṅgaṇa again entered into Samādhi. Then, the son of Taṅgaṇa, getting that king, proceeded towards the Gaṇḍa mountain. Thereupon, the son of the sage entered (the mountain). The king was not able to enter and he called that son of the sage.

सोऽपि गण्डशिलान्तःस्थो राजानं समुपाह्वयत्।
अथ भूयो विनिष्क्रम्य प्राह भूपं मुनेः सुतः ॥७१॥

71. He also, staying within the rock of Gaṇḍa, called the king. Then, coming out again, the son of the sage told the king:

नृपैष लोकस्तेऽसाध्यः प्रवेष्टुं खल्वयोगिनः।
अयोगाद् गण्डशैलोऽयं घनः सप्रतिघोऽभवत् ॥७२॥

72. King! This world is indeed not capable of being entered into by you, a non-yogin. On account of absence of Yoga (or accomplishment of necessary meditation), this Gaṇḍa mountain became dense and invincible.

नेतव्यस्त्वं सर्वथैव पितुर्वचनगौरवात्।
तदत्र देहं विन्यस्य कोटरे तृणसंवृते ॥७३॥
मनोमात्रशरीरः सन् शैलं विश मया सह ॥७४ (a)॥

73-74(a). You ought to be led (into the rock) in whatever way on account of respect for my father's words. Therefore, placing your body here in this hollow hidden by grass and having a body consisting only of the mind, enter into this mountain with me.

इत्युक्तः प्राह नृपतिरशक्तो देहनिर्गमे ॥७४ (b)॥
कथं मुने देहमिममुत्सृजामि समीरय।
उत्सृजामि यदि बलान्नाशमेष्यामि सर्वथा ॥७५॥

74(b)-75. Thus told, the king who was incapable of going out of the body, said: Sage! How do I leave this body? Tell me. If I

leave it forcibly, I shall be completely destroyed.

एवं वदन्तं नृपतिं प्रहस्याह मुनेः सुतः।
अहो योगानभिज्ञोऽसि चास्तु नेत्रे निमीलय ॥७६॥

76. The son of the sage said to the king, who was speaking thus, smiling: Ah! You are one not conversant with Yoga. Let it be. Close your eyes.

इत्युक्त्वा मीलिताक्षं तं प्रविश्य निमिषार्धतः।
आकृष्य तल्लिङ्गतनुं क्षिप्त्वा श्वभ्रे च तत्तनुम् ॥७७॥
योगसामर्थ्यतः शैले निविश्य नृपसंयुतः।
सुषुप्तं देहवैकल्यात् स्वसङ्कल्पोत्थदेहके ॥७८॥
संयोज्य बोधयामास प्रबुद्धो नृपतिस्तदा।
गृहीतं मुनिनाऽपश्यत् स्वं महागगने तदा ॥७९॥

77-79. Having said thus, entering into him who had closed his eyes, in half a moment (with the subtle or mental body), drawing out his subtle body, placing his physical body in the hollow, entering into the mountain along with the king through the power of Yoga and uniting him, who was asleep (in the subtle body) on account of the non-existence of the physical body, with a (different) body born of his own will, woke him up. Then, the awakened king saw himself in the vast sky, taken hold of by the sage at that time.

ऊर्ध्वं विष्वक् च संपश्यन् नभो भीममनन्तकम्।
भीतः प्राह मुनेः पुत्रं मुने मां न परित्यज ॥८०॥
परित्यक्तो विनश्यामि पतिष्येऽहं निराश्रये।
इति भीतं नृपं दृष्ट्वा प्रहस्याह मुनेः सुतः ॥८१॥

80-81. Seeing above and all around the infinite and terrific sky and frightened, he told the son of the sage: Sage! Don't leave me. (If) left (alone), I shall fall into the supportless (space) and

perish.'' Seeing the king who was thus frightened, the son of the sage said smiling:

परित्यज भयं भूप नोत्सृजामि निशामय।
एनं शैलान्तरस्थानं लोकं धैर्येण सर्वतः ॥८२॥

82. King! Give up fear. I shall not leave you. Observe this world, situated within the mountain, on all sides with courage.

अथ धैर्यं समालम्ब्य नृपः समवलोकयत्।
अधो दूरे सनक्षत्रमभ्रमन्धतमोवृतम् ॥८३॥

83. Then, taking courage, the king saw below at a distance the sky covered by utter darkness together with stars.

प्रविश्य तं देशमपि ततोऽधस्तात् प्रपश्यत।
चन्द्रमण्डलमास्फीतं तत्रागत्य जडीकृतः ॥८४॥
चन्द्रमण्डलशीतेन मुनिपुत्रेण रक्षितः ॥८५(a)॥

84-85(a). Entering into that space also, he saw below from there, the circular orb of the moon, grown large all around. Arriving there, he was benumbed by the coldness of the orb of the moon and was protected by the son of the sage.

अथ प्राप्य सूर्यलोकं तत्करैरभितापितः ॥८५(b)॥
मुनिपुत्रेण योगेन शिशिरीकृतदेहकः।
अपश्यल्लोकमखिलं स्वर्लोकप्रतिबिम्बवत् ॥८६॥

85(b)-86. Then, reaching the region near the sun, he was very much burnt by its rays. With his body made cool by the son of the sage through (his power of) Yoga, he saw the entire world existing like the reflection of the heaven (or the space above the sun).

अथ शृङ्गे हेमगिरेर्मुनिना सह संस्थितः।
मुनिप्रदर्शितं सर्वमपश्यत् पृथिवीपतिः ॥८७॥

87. Then, he was standing together with the sage on the summit of Hemagiri (or the Golden Mountain). The king saw everything shown by the sage.

दूरान्तरावलोकाय मुनिदत्तशुभेक्षणः।
अपश्यद्वलयात्मानं लोकालोकाख्यपर्वतम् ॥८८॥

88. Given a bright (and capable) vision by the sage for seeing (places) at a distance and with intervals, he saw the mountain called Lokāloka having the characteristic of a circle.

तद्बहिर्ध्वान्तसन्दोहमन्तः सौवर्णमेदिनीम्।
समुद्रान् सप्तद्वीपांश्च नदीगिरिसमाकुलान् ॥८९॥
भुवनान्यपि सर्वाणि चेन्द्राद्यान् विबुधोत्तमान्।
दैत्यान् मनुष्यान् रक्षांसि यक्षकिंपुरुषादिकान् ॥९०॥

89-90. Outside that (mountain), he saw a mass of darkness and inside, golden land. (He also saw) oceans and seven islands full of rivers and mountains, all the worlds, excellent celestial beings with Indra as their chief, demons, human beings, evil spirits, semi-divine beings like yakṣa-s and kimpuruṣa-s (or inferior humans).

तत्रापश्यत् सत्यलोके वैकुण्ठे राजते नगे।
मुनिपुत्रं स्वमात्मानं ब्रह्मविष्णुशिवात्मना ॥९१॥
विभज्य संस्थितं सर्वलोकसृष्ट्यादिहेतवे ॥९२(a)॥

91-92(a). There, he saw, in the Satyaloka, Vaikuṇṭha and the shining mountain (Kailāsa), the son of the sage staying in the form of Brahmā, Viṣṇu and Śiva (respectively), dividing his own self (into three) for the purpose of the creation, (preservation and destruction) of all the worlds.

अथापश्यद् भूविभागे कृत्वा रूपान्तरं तथा ॥९२ (b)॥
प्रशासनपरो भूमेः सार्वभौमत्वमास्थितः ॥९३ (a)॥

92(b)-93(a). So also, he saw him as having assumed a change of form in a part of the earth and as having obtained the status of the emperor of the earth intent on ruling it.

एवं मुनिकुमारस्य दृष्ट्वा योगर्द्धिमुत्तमाम् ॥९३ (b)॥
विस्मितोऽभून्महासेनस्ततः प्राह मुनेः सुतः ॥९४ (a)॥

93(b)-94(a). Having seen the excellent yogic power of the son of the sage in this manner, Mahāsena was surprised. Then, the sage's son said:

राजन्नेतल्लोकजातं पश्यतः काल अत्यगात् ॥९४ (b)॥
अर्बुदानां द्वादशकमितोऽप्यत्र दिनात्मकः।
गच्छावो बाह्यलोकं तं यत्रास्ते जनको मम ॥९५॥

94(b)-95. King! For you, seeing this collection of worlds, though time measuring twelve hundred million years has passed by, here it consists of one day. Let us go to that external world where my father lives.

इत्युक्त्वा भूभृता तेन सह भूयः खमाप्लुतः।
पूर्ववत् तद्गण्डशैलान्निर्गत्याभ्याययौ बहिः ॥९६॥

96. Saying thus, he again jumped up (into the sky) along with that king. Going out from the Gaṇḍa mountain as before, he arrived outside.

त्रयोदशोऽध्यायः

Chapter 13

मुनिपुत्रः पुनः शैलाद् महासेनं विनिर्गमे।
विधाय मूर्च्छितं लिङ्गदेहं संस्कारमात्रकम् ॥१॥
समादाय विनिर्गत्य प्राक्षिपत्तच्छरीरके।
उत्थापयामास तु तं जीर्णदेहसुसङ्गतम् ॥२॥

1-2. The son of the sage, in the departure from the mountain, making Mahāsena insensible again, taking hold of his subtle body consisting only of his mental impressions and coming out, put it into his body. He also awakened him who was united with his worn out body.

अथोत्थितो महासेनो बाह्यलोकं समीक्ष्य तु।
भुवं जनांस्तरून् स्रोतोह्रदादींश्चापि नूतनान् ॥३॥
बभूव विस्मितोऽत्यन्तं पप्रच्छ मुनिनन्दनम्।
कतमो वै महाभाग लोकोऽयं मे प्रदर्शितः ॥४॥

3-4. Then, Mahāsena, who had risen up, having seen the external world and the new land, people, trees, rivers, lakes and the like became extremely surprised and asked the son of the sage: Holy one! What indeed is this world shown to me?

पुरादृष्टादपूर्वोऽयं समाचक्ष्वैतदद्भुतम्।
इत्यापृष्टो मुनिसुतो महासेनमुवाच ह ॥५॥

5. This is quite new compared to the one seen earlier. Acquaint me with this wonder. Thus asked, the son of the sage told Mahāsena:

शृणु राजन्नयं लोकः पूर्वं योऽस्माभिरास्थितः।
स एव चिरकालेन परिणामान्तरं गतः ॥६॥

6. King! Listen. This world which was occupied by us earlier, that alone has arrived at another transformation after a long time.

शैललोकगतानां नो दिनमेकं यदत्यगात्।
तावतैवात्र कालेन द्वादशार्बुदवत्सराः ॥७॥
अतिक्रान्ता अतो लोकस्त्वयं रूपान्तरं गतः।
भिन्नां व्यवहृतिं पश्य भाषां चापि समन्ततः ॥८॥

7-8. One day which elapsed for us situated in the world inside the mountain, by so much of time alone, twelve hundred million years have passed by here. Therefore, this world has arrived at a different form. See different practices and languages all around.

एवमेव जनानां तु कालेन भिद्यते स्थितिः।
एवं मया तु बहुधा दृष्टा भिन्ना जगत्स्थितिः ॥९॥

9. Exactly so, the state of people changes with time. Thus, a different state of the world has been seen by me repeatedly.

पश्यैष मे स भगवान् समाहितमतिः पिता।
सोऽयं देशो यत्र पूर्वं त्वया मे संस्तुतः पिता ॥१०॥

10. See this, my revered father, with his mind absorbed in the Self. This here is the place where my father was praised by you earlier.

एनं पश्य महाशैलं यत्र मे लोक ईक्षितः।
त्वद्भ्रातुर्वंशपुरुषा अतिक्रान्ताः सहस्रशः ॥११॥

11. See this great mountain where my world was seen. The men belonging to the lineage of your brother have passed by in thousands.

यत्ते पुरं वङ्गदेशे सुन्दराख्यं स्थितं पुरा।
तत्राभूत् संप्रति वनं व्याप्तं श्वापदमण्डलैः ॥१२॥

12. In your city which was called Sundara, situated in the country of Vaṅga formerly, there came into existence a forest full of groups of outcasts at present.

त्वद्भ्रातृवंशजः सद्यो वीरबाहुरिति श्रुतः।
मालवेशो विशालाख्ये क्षिप्रातीरे पुरेऽस्ति हि ॥१३॥

13. Today, in the city called Viśāla on the bank of the Kṣipra river, there indeed lives the king of Mālava named Vīrabāhu, born of the lineage of your brother.

त्वद्वंश्योऽपि सुशर्माख्यो द्राविडेष्वभवन्नृपः।
वर्धने नाम नगरे ताम्रपर्णीसरित्तटे ॥१४॥

14. One called Suśarmā, also belonging to your family, became a king in a Drāviḍa country, in a city called Vardhana on the bank of the river Tāmraparṇī.

लोकस्थितिरियं चेत्थं सर्वदा परिवर्तते।
अल्पकालेनैवमेतदभवद् नूतनं जगत् ॥१५॥

15. This state of the world always changes in this manner. Thus, in a short time, this new world was born.

इतोऽपि चिरकालेन नगा नद्यो ह्रदा भुवः।
अन्यथाभावमायान्ति एवमेव जगद्गतिः ॥१६॥

16. From here also, after a long time, mountains, rivers, lakes and sites go to a different state. The course of the world is only thus.

गिरयो निम्नतां यान्ति निम्नदेशा महोच्चताम्।
मरुदेशास्त्वनूपाः स्युः पर्वता वालुकामयाः ॥१७॥

17. Mountains go to the state of depression and depressed places

(attain to) the state of great height. Desert-regions may become watery and mountains full of sand.

कठिना भूः शिलाप्राया भवेदत्यन्तकोमला।
कोमलाभूरपि भवेत् पाषाणसदृशी क्वचित् ॥१८॥

18. Hard land resembling rock, may become extremely soft. Soft land may also become like stone somewhere.

ऊषरा भूरुर्वरा स्यादुर्वरोषररूपिणी।
रत्नानि शर्कराः स्युर्वै रत्नात्मानस्तु शर्कराः ॥१९॥

19. Saline soil may become fertile and fertile soil may have a saline nature. Precious stones may become pebbles and pebbles may be of the nature of precious stones.

क्षारं जलं स्वादुरसं मधुरं क्षारतां गतम्।
कदाचिन्नरबाहुल्यं कदाचित् पशुसञ्चयम् ॥२०॥

20. Saline water may have a sweet taste and sweet water may go to the state of salinity. Sometime, there may be an abundance of human beings and sometime, a large collection of animals.

कदाचित् कृमिकीटादिप्रचुरं जगदीक्षितम्।
एवमेतज्जगत् कालभेदात् परिणतं पृथक् ॥२१॥

21. Sometime, the world is seen abounding in worms and insects. Thus, this world is separately transformed due to change in time.

तस्मादयं पुराऽस्माकं लोक एवेदृशः स्थितः।
इत्याकर्ण्य मुनिसुतवाक्यं स च महीपतिः ॥२२॥
महासेनोऽत्यन्तशोकाविष्टो मूर्च्छामुपागतः ॥२३ (a)॥

22-23(a). Therefore, this former world of ours alone is existing

with such aspects. Thus having heard the words of the son of the sage, the king Mahāsena, overcome by very great sorrow, suffered fainting.

मुनिपुत्रसमाश्वस्तः प्रज्ञामासाद्य भूपतिः ॥२३ (b)॥
अत्यन्तशोकसंविष्टो विललाप सुदीनवत् ॥२४ (a)॥

23(b)-24(a). Revived by the son of the sage, the king, obtaining consciousness, and penetrated by very great sorrow lamented like a miserable person.

भ्रातरं भ्रातृपुत्रांश्च दारान् स्वात्मन एव च ॥२४ (b)॥
पुत्रादींश्च पृथक् स्मृत्वा विललापातिदुःखितः ॥२५ (a)॥

24(b)-25(a). Remembering separately his brother, brother's sons, wife and also his own sons and others, he lamented very much distressed.

अथ तं मोहतो भ्रातृमुखान् शोचन्तमञ्जसा ॥२५ (b)॥
मुनिपुत्रो वचः प्राह बुबोधयिषया नृपम् ॥२६ (a)॥

25(b)-26(a). Then, the son of the sage, wishing to teach the king, spoke these words directly to him who was grieving for his brother and others out of delusion.

राजंस्त्वं बुद्धिमान्नूनं कं किमर्थं हि शोचसि ॥२६ (b)॥
बुद्धिमन्तो हि विफलं जातु कुर्वन्ति कर्म नो।
अविमृश्य फलं यस्तु कर्म कुर्यात् स बालिशः ॥२७॥

26(b)-27. King! You are certainly intelligent. Who indeed do you grieve for and why? Intelligent persons are not indeed engaged in fruitless actions at any time. He who does action without reflecting on its result is childish.

तत्त्वं शोचसि कं ब्रूहि किमर्थं वा हि शोचनम्।
इत्युक्तः प्राह तं भूपो महासेनोऽतिदुःखितः ॥२८॥

28. Therefore, say, for whom do you grieve? Or, for what purpose indeed is this grief? Thus told, King Mahāsena, who was greatly distressed, said to him;

किं न पश्यसि शोकस्य स्थानं मम महामुने।
सर्वं यस्य हतं तस्य कारणं पृच्छसीह किम् ॥२९॥

29. Great Sage! Do you not see the cause of my sorrow? Why do you ask the reason (for the sorrow) of one whose everything has been lost?

एकस्मिन्नपि शोकः स्याद्धते लोकस्य सर्वथा।
कुतस्त्वं पृच्छसि पुनः सर्वनाशे ह्युपस्थिते ॥३०॥

30. Even if one thing is lost, there would be sorrow for men exceedingly. When there is indeed the loss of everything, why do you ask me again?

इत्युक्तो मुनिपुत्रोऽपि भूयः प्राह हसन्निव।
राजन् ब्रूहि किमेतत्ते कुलधर्मः सनातनः ॥३१॥
यच्छोचनमकृत्वा तु प्रत्यवायो महान् भवेत्।
अथवा शोचिते नष्टं प्राप्यते भूय एव तत् ॥३२॥

31-32. Thus told, the son of the sage again said as if smiling: King! Tell me. Is this the ancient custom of your family that, without grieving (for the loss of relatives), a great sin would (be deemed to) occur? Or, when grieved for, would that, which was lost, be obtained again?

राजन् विमृश धैर्येण शोचिते किं फलं भवेत्।
नष्टेषु बन्धुषु यदि शोचितव्यं तदा शृणु ॥३३॥

अतीता बन्धवो नष्टाः पितामहमुखाः खलु।
तत् सर्वदा शोचितव्यं कुतः पूर्वं न शोचितम् ॥३४॥

33-34. King! Reflect with courage (or calmness) what result would occur on grieving. If one ought to grieve when relatives are lost, then, listen (to what I say). The relatives who are dead, such as your grandfather and others, have indeed been lost. That ought to be grieved for always. Why was it not grieved for earlier?

अथ ते बन्धवः कस्य बन्धुत्वं वा कुतस्तव।
मातापित्रोः स्वस्य वाऽपि पुरीषकृमयो हि ये ॥३५॥
असंख्याताः स्वदेहोत्था देहसम्बन्धिनोऽपि च।
न ते स्युर्बन्धवः कस्मात् कुतो वा ते न शोचिताः ॥३६॥

35-36. And, whose relatives were they? From where was that relationship of yours? The worms in the excreta of the parents or oneself are indeed countless. They are born of one's own body and also connected with the body. For what reason can they not become relatives and why have they not been grieved for?

राजन् विमृश कस्त्वं वै कान् विनष्टान् प्रशोचसि।
देहस्त्वं देहभिन्नो वा देहः संघातरूपकः ॥३७॥

37. King! Reflect on who you are and which lost ones you are grieving for. Are you the body or different from it? The body is of the nature of a combination.

संघातस्यैकदेशस्य वा नाशान्नाश उच्यते।
प्रतिक्षणं त्वेकदेशनाशो देहस्य भावितः ॥३८॥
मूत्रोच्चारश्लेष्मनखकेशादेः सन्ततं क्षयः।
सर्वात्मना तु संघातनाशो नहि विभाव्यते ॥३९॥

38-39. On account of the loss of the combination or a part of it, its loss is declared, but, the loss of a small part of the body every

moment continually, such as urine, excrement, phlegm, nails and hair is recognised. But, the loss of the combination entirely is indeed not thought of.

भ्रात्रादेस्तव देहांशः स्यात् पृथिव्यादिषु स्फुटम्।
अन्ततो देहगगनमविनाश्यस्ति केवलम् ॥४०॥

40. The parts of the body of your brother and others should evidently be in the earth and the like (after they are dead). Finally, the space of the body only remains imperishable.

न त्वं देहः किन्तु देही मद्देह इति भाषसे।
यथा मद्वस्त्रमित्येवं स देहस्त्वं कथं वद ॥४१॥

41. You are not the body, but the possessor of the body. You say ''my body'' as you say ''my garment''. Tell me how you can be that body?

यदि त्वं देहभिन्नोऽसि सम्बन्धः कोऽन्यदेहकैः।
यथा भ्रात्रादिवासोभिर्नास्ति सम्बन्धलेशकः ॥४२॥
अविशेषात्तच्छरीरैर्विनष्टैस्ते कथं शुचा ॥४३ (a)॥

42-43(a). If you are different from the body, what is the relationship with other bodies? As there is not even a little relationship with the clothes of your brother and others, on account of the absence of distinction (between the body and the clothes, both being considered as ''mine''), how can there be sorrow for you by the loss of their bodies?

मच्छरीरं मदक्षाणि मत्प्राणो मन्मनस्त्विति ॥४३ (b)॥
वदन् भवान् किंस्वरूपो वद मे पृच्छते नृप ॥४४ (a)॥

43(b)-44(a). King! Tell me, who am asking you, of what nature are you (while) saying ''my body, my organs of sense, my vital energy (or breath), my mind''?

एवमुक्तो महासेनो मुहूर्तं सुविचार्य तु ॥४४ (b)॥
अप्राप्यान्तं मुनेः प्रश्ने प्राह दीनतरस्ततः।
न जाने भगवन् कोऽहमिति सर्वात्मनाऽप्यहम् ॥४५॥
स्वभावतस्तु शोचामि कारणं तत्र नाविदम्।
प्रपन्नस्त्वामहं दीनः किमिदं भगवन् वद ॥४६॥

44(b)-46. Thus told, Mahāsena, reflecting on it for a muhūrta (or 48 minutes) and not obtaining any final settlement on the question of the sage, said thereafter, being very much miserable: Holy one! I do not know thoroughly who I am. I grieve naturally and I do not know the reason for that. I, who am wretched, have taken refuge in you. Revered one! Tell me what this is.

सर्वे शोचन्ति यत् कस्मिन्नपि बन्धौ मृते सति।
न स्वात्मानं विजानन्ति नान्यं शोचन्ति चैव हि ॥४७॥

47. When some relative is dead, all people grieve since they do not know their own self nor another; but, they surely suffer grief.

एतन्मे ब्रूहि भगवन् शिष्याय तव वै स्फुटम्।
इति पृष्टो मुनिसुतो महासेनमथाब्रवीत् ॥४८॥

48. Holy one! Tell this clearly to me who am your disciple. Thus asked, the son of the sage then said to Mahāsena:

राजन् शृणु महादेव्या मायया मोहिता जनाः।
स्वात्मानमविदित्वैव व्यर्थं शोचन्ति सर्वदा ॥४९॥

49. King! Listen. People deluded by the illusive power of Māyā of the Great Goddess (Tripurā), always grieve vainly quite without knowing the Self.

यावन्न विदितं स्वात्मसत्तत्त्वं तावदेव वै।
जनाः शोचन्ति विज्ञाय भूयः शोचन्ति न क्वचित् ॥५०॥

50. As long as the true nature of one's own Self is not known, only so long people grieve. Having known that, they do not grieve again anywhere.

यथा निद्रामोहितात्मा स्वमविज्ञाय शोचति।
ऐन्द्रजालिकमन्त्रोत्थमायया मोहितो नरः ॥५१॥
तत्प्रकल्पितसर्पादिभीत्या यद्वद्धि शोचति।
तथैव मायया मुग्धः स्वमज्ञात्वा प्रशोचति ॥५२॥

51-52. As one whose mind is stupefied by sleep grieves without knowing the Self and, as a man deluded by the illusion arising out of the incantations of a magician indeed grieves on account of the fear of serpents and the like formed out of those incantations, so also, one deluded by Māyā (or the illusive power of the Supreme) grieves very much without knowing the Self.

Note: A sleeping man, not aware of himself lying in his bed comfortably, may experience a bad dream and grieve.

यथा स्वप्नात् प्रबुद्धो वा ज्ञातैन्द्रजालिकागमः।
न शोचति क्वचिच्चान्यान् शुचायुक्तान् हसत्यपि ॥५३॥
एवं स्वात्मविदो मायामुक्ताः शोचन्ति न क्वचित्।
शोचतस्त्वादृशान् मायामूढान् प्रविहसन्ति च ॥५४॥

53-54. As one who has woken up from sleep or one who has known the art of the magician does not grieve anywhere and also laughs at others filled with sorrow, so, those knowing their own Self, freed from Māyā, do not grieve anywhere. They also laugh at people like you who are bewildered by Māyā and are grieving.

तत् त्वं विज्ञायात्मतत्त्वं मायामुत्तीर्य दुर्गमाम्।
जहि शोकं महाबाहो मोहोत्थं सद्विमर्शनात् ॥५५॥

55. Strong-armed one! Therefore, knowing the essential nature of the Self and crossing over the impassable Māyā, give up your

sorrow born from delusion through reflection on the Reality (that is the Self).

इत्युक्तः पुनरप्याह महासेनो मुनीश्वरम्।
भगवन् यस्त्वया प्रोक्तो दृष्टान्तो विषमः स हि ॥५६॥

56. Thus told, Mahāsena said to the sage once again: Holy one! That example told by you is indeed unsuitable.

स्वाप्नो वा मायिको वाऽपि शून्यात्मा भासते परम्।
अयं जाग्रत्प्रपञ्चस्तु सत्यः सर्वार्थसाधकः ॥५७॥
अबाधितः स्थिरश्चापि कथं स्वाप्नसमो भवेत्।
इत्युक्तः पुनराचख्यौ मुनिपुत्रोऽतिबुद्धिमान् ॥५८॥

57-58. (The world) of a dream or of Māyā appears as having the nature of a void after (the experience is over). But this world of the waking state is true and accomplishes all purposes. It is unrefuted and firm. How can it be equal to a dream? Thus told, the son of the sage, who was extremely intelligent, said again:

शृणु राजन् यत्त्वयोक्तं दृष्टान्तो विषमस्त्विति।
एष मोहो द्वितीयस्ते स्वप्ने स्वाप्नस्य यादृशः ॥५९॥

59. King! Listen. What was told by you, namely, ''the example is unsuitable'', this is your second delusion similar to that of a dream-person in a dream.

Note: The dream-person is himself a false appearance. If the dream relates to a delusion (like the person seeing a snake in a rope and frightened thereby), it is a delusion within another delusion.

स्वाप्नवृक्षोऽपि तत्काले किं न साधयते हितम्।
पान्थानां किं न हरति तापं छायाप्रदानतः ॥६०॥

60. Does not even a dream-tree bring about a benefit at that time? Does it not take away the (distress due to) heat of travellers by giving shade?

फलाद्यैः स्वाप्नमर्त्यादीन्न तर्पयति किं वद।
स्वप्ने क्व बाधितः स्वाप्नः क्वास्थिरश्चोपलक्षितः ॥६१॥

61. Say, does it not satisfy the men and others in the dream by its fruits and the like? Where is a dream-man refuted in a dream and where is he observed as not stable?

Note: In a dream, all experiences appear real and stable for the duration of the dream.

अखिलं बाधितं जाग्रद्दशायामिति चेच्छृणु।
जाग्रत्प्रपञ्चोऽपि सर्वः सुषुप्तौ किं न बाधितः ॥६२॥

62. If (you say that) everything is refuted in the waking state (after the dream has ended), listen. Is not the entire world of the waking state also refuted in deep sleep?

न बाधितः परदिनेऽप्यनुवृत्तेस्तथेति चेत्।
स्वाप्नस्यापि परदिने नानुवृत्तिः क्व वा वद ॥६३॥

63. If (you say that) it is not so refuted during the next day also on account of continuity, tell me, is there not continuity sometimes on the next day, even for a person (or thing) appearing in a dream?

Note: A dream object may be met with during the waking state on the next day or, the dream object may reappear in a dream on the next day.

नानुवृत्तिर्भाति स्वप्ने इति चेन्नृपते शृणु।
जाग्रत्यपि क्वानुवृत्तिभासो नव्यावभासके ॥६४॥

64. King! If (you say that) continuity (of previous objects) does

not exist in a dream, listen. Where is the appearance of continuity even in the waking state when there is the appearance of new things?

Note: Waking state also consists of a series of differing experiences which may not be continuous or connected.

नव्येऽनुवृत्त्यभानेऽपि भात्यन्यत्रेति चेच्छृणु।
तथा स्वप्नेऽपि भात्येवानुवृत्तिः स्थिरभासने ॥६ ५॥

65. If (you say that) though there is non-perception of continuity in the new things (in the waking state), it exists elsewhere (such as mountains, oceans etc.), listen. So does it exist in a dream also. In the appearance of stable things (in a dream), there is continuity (amidst the changing contents of the dream).

Note: In a long dream, the continuity of objects of the dream such as wife, son etc. is experienced by all.

मृषाऽनुवृत्तिस्तत्रेति चेज्जाग्रत्यपि सा तथा।
सूक्ष्मबुद्ध्या विमृश तद्वस्तु जाग्रति संस्थितम् ॥६ ६॥

66. If (you say that) the continuity there (in the dream) is false, it is so in the waking state also. Reflect on that object existing in the waking state with your subtle intellect.

देहवृक्षनदीदीपादिकं क्षणविभेदितम्।
कथं तदनुवृत्तिर्वै भवेदवितथात्मिका ॥६ ७॥

67. Body, tree, river, lamp and the like (in the waking state) are broken (or altered) in a moment. How indeed can their continuity be having a true nature?

अचलानामपि नहि द्वितीयक्षणसङ्गतम्।
रूपमस्ति सर्वदैव निर्झरैर्भेदितात्मनाम् ॥६ ८॥

68. There is indeed no form which is associated with the second moment (also) even for immovable mountains which have their bodies broken (or altered) by waterfalls (or mountain-torrents) continuously.

मूषकैरुपदीकाभिः सूकरैर्निर्झरादिभिः।
सर्वतस्तु विभिद्यन्ते पर्वताः सर्वदैव हि ॥६९॥
पर्वताम्बुधिभूमुख्या अप्येवं क्षणभेदिनः ॥७० (a)॥

69-70(a). Mountains are indeed always broken on all sides by rats, ants, hogs, mountain-torrents and the like. Thus, even mountains, oceans, land and others are breaking every moment.

अथ ते सम्प्रवक्ष्यामि पश्य सूक्ष्मधिया नृप ॥७० (b)॥
परिच्छिन्नानुवृत्तिर्हि समैव स्वाप्नजाग्रतोः।
अपरिच्छिन्नाऽनुवृत्तिः कार्येष्वत्यन्तदुर्लभा ॥७१॥

70(b)-71. King! Now I shall tell you (the truth). Perceive with your subtle intellect. Limited continuity is indeed quite similar for objects of the dream and the waking state. Unlimited continuity is extremely difficult to be found among things (or effects resulting from a cause).

अनुवृत्तिः कारणेन रूपेणास्ति हि सर्वदा।
इति चेत् कारणं रूपं पृथिव्यादिमयं किल ॥७२॥
तच्चानुवृत्तं स्वप्नेऽपि पृथिव्यादेर्हि भासनात् ॥७३ (a)॥

72-73(a). If (it is stated that) continuity always surely exists in the form of the cause (in the waking state), (then), the natural state that is the cause (e.g., soft earth in the case of a pot) indeed consists of earth and the like and that continuity occurs even in a dream, because of the appearance of earth and the like (in a dream).

अथ स्वाप्नस्य बाधो हि जाग्रति ह्यनुभूयते ॥७३ (b)॥

न जागरस्य बाधस्तु भासते कस्यचित् क्वचित्।
इति चेच्छृणु वक्ष्यामि बाधो ह्यनवभासनम् ॥७४॥
सुषुप्तौ सर्वजगतोऽप्यनुभूतं ह्यभासनम् ॥७५ (a)॥

73(b)-75(a). Then, if (it is said that) the refutation of a dream-object is surely experienced in waking, but the refutation of the waking state does not become evident to anybody anywhere, listen to what I shall say. ''Refutation'' is indeed non-appearance. In deep sleep, the non-appearance of the entire world is indeed experienced.

अथ बाधो ह्यप्रमाणदर्शनं चेत्तदा शृणु ॥७५ (b)॥
अप्रमाणदृशिर्नास्ति भ्रान्तानां त्वादृशां खलु।
ज्ञातविज्ञेयतत्त्वानामप्रमाणदृशिः स्फुटा ॥७६॥

75(b)-76. And, if (it is said that) ''refutation'' is indeed the ''perception of absence of proof'' (or the recognition of unreality), then, listen. There is no perception of absence of proof for perplexed people of your kind. For those who have known the Reality that ought to be known, perception of absence of proof is clear.

Note: On waking from sleep, one knows that what was seen in the dream has no proof and hence is unreal. But such perception does not occur in the dream itself. Similarly, the unreality of waking experience is realized only by the wise who have known the Self; not by others.

तस्मादिदं दृश्यजालं स्वाप्नदृश्यसमस्थिति।
दीर्घकालोऽपि च स्वप्ने भासते निर्विशेषतः ॥७७॥

77. Therefore, this collection of objects (seen in the world) has a state similar to the objects seen in a dream. Even a long time appears in a dream without distinction.

तस्मादबाधितो ह्यर्थक्रियाकारी स्थिरोऽपि च।
स्वाप्नभावस्तेन तुल्यो जाग्रद्भावोऽपि सर्वशः ॥७८॥

78. Therefore, the object experienced in a dream is unrefuted, causing purposeful action and also stable. The object experienced in the waking state also is entirely similar to that.

यथा जाग्रति जाग्रत्त्वं गृहीतं जागरे स्फुटम्।
स्वप्नेऽपि जागरत्वं तु गृहीतं तद्वदेव हि ॥७९॥

79. As the wakefulness in waking is clearly recognized in the waking state, so also, wakefulness is indeed recognized even in a dream.

Note: The idea is that one experiences a dream as if it is an experience of the waking state.

एवं स्थिते कुतो राजन् विशेषः स्वप्नजाग्रतोः।
तत्स्वाप्नान्निजबन्धूंस्त्वं नहि शोचसि वै कुतः ॥८०॥

80. King! When it is so, where is the difference between waking and dreaming? Then, why indeed do you not grieve for your relatives of the dream?

केवलं भावनामात्रात् सत्यता जगति स्थिता।
शून्यताभावनेनापि शून्यं निष्प्रतिघं भवेत् ॥८१॥

81. Reality is established in the world entirely on account of mere imagination. By the imagination of emptiness also, it can become empty and without resistance.

भावना ह्यप्रमाणत्ववैधुर्येण स्थिरीकृता।
भवेत्तदात्मभावेन सत्यमेतद् महीपते ॥८२॥

82. The imagination which is indeed made firm by the deprivation of the proofless nature (or unreal nature) (of any experience), can become of the nature of that (object imagined). King! This is true.

निदर्शनं त्वत्र चेदं मज्जगद् दृष्टमेव ते।
इमं शैलं परिक्रम्य चैहि पश्याव सम्प्रति ॥८३॥

83. In this matter, this world which has been seen by you is an example. Come. Walking around this mountain, let us see it now.

इत्युक्त्वा नृपतिं हस्ते गृहीत्वा परिचक्रमे।
परिक्रम्य गण्डशैलं राज्ञा सह समेत्य तु ॥८४॥
पुनः प्राह महासेनं मेधावी मुनिनन्दनः ॥८५(a)॥

84-85(a). Having said thus and holding the king in his hand, he walked around (the mountain). Having walked around the Gaṇḍa mountain along with the king and arriving, the wise son of the sage told Mahāsena again:

राजन् दृष्ट एष शैलः पादगव्यूतिमात्रकः ॥८५(b)॥
दृष्ट एवास्य गर्भे ते लोकः सुविततः स्फुटः।
एष जाग्रदुत स्वप्नः सत्यो मिथ्यात्मकोऽपि वा ॥८६॥

85(b)-86. King! This mountain, measuring only one fourth of a Gavyūti (i.e., one mile approximately) in circumference, has been seen. Within its interior, a distinctly visible and very large world has surely been seen by you. Was this waking or dreaming, true or of a false nature?

शैललोके यद्दिनैकं तदत्र द्वादशार्बुदाः।
वत्सरास्त्वनुभूतास्ते सत्यासत्ये विवेचय ॥८७॥

87. What was one day in the world of the mountain, that was perceived by you as twelve hundred million years here. Ascertain what is true and untrue.

विवेचनं नास्य भवेत् स्वप्नयोर्भिन्नयोरिव।
अस्मादेतद्विद्धि जगद् भावनामात्रसारकम् ॥८८॥

88. There cannot be an ascertainment of this (viz., truth or falsity of these experiences) as between two different dreams. Therefore, know this world as one whose essence is mere imagination.

अभाव्यमानं चैतत्तु लीयेत क्षणमात्रतः।
तस्माच्छोकं जहि नृपावेत्य स्वाप्नसमं जगत्॥८९॥

89. But, not being imagined, this would vanish merely in a moment. King! Therefore, give up your sorrow considering the world as similar to the world of a dream.

स्वाप्नचित्रभित्तिभूतं स्वात्मानं संविदात्मकम्।
दर्पणप्रतिमं मत्वा संस्थितोऽसि यथा तथा॥९०॥

90. Perceiving your own Self which is of the nature of Pure Consciousness existing as the screen for the picture of the dream-world and is similar to a mirror (reflecting the world), as you are established, so (do you live).

जाग्रच्चित्रदर्पणं चावेह्यात्मानं चिदात्मकम्।
परमानन्दितस्वान्तो भव शीघ्रं महीपते॥९१॥

91. King! Know the Self of the nature of Pure Consciousness which is the mirror (reflecting) the picture of the (world of the) waking state and quickly become one whose heart is filled with supreme delight.

चतुर्दशोऽध्यायः

Chapter 14

इत्याकर्ण्य मुनिवचो विचार्य शुभया धिया।
जगत्स्थितिं स्वाप्नसमां ज्ञात्वा शोकं जहौ द्रुतम्॥१॥

1. Thus having heard the words of the sage, investigating with a pure intellect and knowing the state of the world as similar to that of a dream, he gave up his sorrow quickly.

धैर्यमालम्ब्य निःशोको भूयोऽपृच्छन्मुनेः सुतम्।
मुनिपुत्र महाबुद्धे त्वं परावरदर्शनः॥२॥

2. Taking courage and free from sorrow, he asked the son of the sage again: Wise son of the sage! You are one having the perception of the all-including knowledge.

न तेऽप्यविदितं किञ्चिन्मन्ये स्यादिति लेशतः।
पृच्छामि यदहं तन्मे कृपया वक्तुमर्हसि॥३॥

3. I consider that there is nothing which can be unknown to you even to a small extent. You can tell me out of compassion that which I ask you.

भावनाप्रभवं ह्येतत् सर्वं वदसि तत्कथम्।
मया भूयो भावितं च न बहिः सर्वथा भवेत्॥४॥

4. You say that all this is indeed born of imagination. How is that! What is imagined by me very much, cannot exist outside entirely.

त्वया तु भावनासिद्ध्या शैले लोकः प्रकल्पितः।
अथापि देशः कालश्च युगपद् द्विविधः कथम्॥५॥

5. But, a world was formed by you within the mountain by the fulfilment of your imagination. Even then, how are place and time of two kinds simultaneously?

तत्रासत्यमन्यतरत् कतमं तन्ममेरय।
इति पृष्टो मुनिसुतः प्रवक्तुमुपचक्रमे ॥६॥

6. There, one of the two is unreal. Which of the many is it? Thus asked, the son of the sage began to speak:

Note: Which one of the many worlds such as those in waking, dreaming, fancy etc., does one of the two worlds, considered as unreal, correspond to? This is the import of the question.

सङ्कल्पो भावना प्रोक्ता सिद्धाऽसिद्धेति सा द्विधा।
सिद्धिर्विकल्पासम्भेदोऽविकल्पस्त्वेकनिष्ठितेः ॥७॥

7. "It is Saṅkalpa (resolve or the synthesizing activity of thought) that is said to be Bhāvanā (creative contemplation or the powerful employment of imagination) here. It is of two kinds, accomplished and unaccomplished. The accomplished is the one having no mixture of Vikalpa (ideation or dichotomising thought-construct). Non-ideation (or absence of thought-constructs) (is obtained) from being fixed on (or devoted to) one idea.

Note: Bhāvanā (or imagination) to be accomplished, should be of the nature of Saṅkalpa, as defined. Tripurārahasya forms part of Āgama-literature whose basic doctrines are similar to the non-dualistic Śaiva philosophy of the Kashmir school. The definitions in this work and its philosophy closely follow those of Kashmir Śaivism.

ब्रह्मभावनया पश्य जातं जगदिदं ननु।
एतत् सर्वैः सत्यरूपं भावितं सुदृढत्वतः ॥८॥

8. Perceive this world as indeed born by the creative contemplation of Brahmā (the Creator). This has been imagined by all as

having a real nature on account of its great firmness (perceived by the individual soul due to the practice extending over many incarnations).

तथा स्वसङ्कल्पभवे नास्ति कस्यापि भावना।
विकल्पसम्भेद एषोऽसिद्धा तस्माद्भिभावना ॥९॥

9. So, (in the world) born of your imagination, there is no conception of reality for anybody (including yourself). This is the mixture with a differing idea (that such an imagined world is not true). Therefore, your imagination is not accomplished.

भावनायाः सिद्धिरत्र बहुधा संस्थिता भवेत्।
जन्मना मणिना तद्वदौषधेन च योगतः ॥१०॥
तपसा मन्त्रसिद्ध्या च वरेण च भवेन्नृप ॥११ (a)॥

10-11(a). King! Here, the accomplishment of imagination can happen in many ways, through birth, mystic gems, herbs, yoga, spiritual disciplines, perfection in incantations and also by the blessing (of God or sages).

जन्मना ब्रह्मणः सा वै मणिना यक्षरक्षसाम् ॥११ (b)॥
औषधेन तु देवानां योगिनां योगतो भवेत्।
तपसा तापसानां सा मान्त्रिकाणां तु मन्त्रतः ॥१२॥
विश्वकर्ममुखानां च वरप्राप्त्या हि साऽभवत् ॥१३ (a)॥

11(b)-13(a). It happened to Brahmā (the Creator) through birth, to demigods and demons through mystic gems, through herbs to celestial beings, through yoga to yogins, through spiritual disciplines or austerity to ascetics, through incantations to those conversant with mystic formulae and through the acquisition of blessings to Viśvakarman (or the architect of the celestial gods).

सङ्कल्पितं तथा भाव्यं पूर्वविस्मरणे सति ॥१३ (b)॥
स्थिरं तावद्भवत्येव यावत् पूर्वं नहि स्मरेत् ॥१४ (a)॥

13(b)-14(a). What is resolved (or firmly imagined), should be so contemplated that, when there is the complete non-recognition of earlier thoughts (even the thought – ''I have resolved in this manner''), (it can become firm). It surely becomes firm so long as one cannot indeed remember the former thought.

एवमेव निर्विकल्पभावना यदि सुस्थिरा ॥१ ४ (b)॥
अनिच्छया विकल्पस्य यावत् सम्भेदनं नहि।
तावत् सा भावना सिद्धा साधयेद्वै महाफलम् ॥१ ५॥

14(b)-15. Even so, if the contemplation without ideation (or thought-constructs) becomes very firm, as long as there is indeed no mixing of differing thought-constructs due to absence of desire, so long that contemplation is accomplished and it can indeed bring about great reward.

सम्भेदात्तु विकल्पेन न सिद्धा तव भावना।
भावनां साधय क्षिप्रं यदि स्रष्टुं समीहसि ॥१ ६॥

16. But, on account of mixture with thought-constructs, your imagination is not accomplished. Accomplish your imagination immediately (by freeing it from dichotomising thought-constructs resulting in firm contemplation) if you want to create.

शृणु राजन् देशकालद्वैविध्यं वदतो मम।
अव्युत्पन्नोऽसि लोकस्य व्यवहारे ततस्तव ॥१ ७॥
एतच्चित्रं भासते वै शृणु सम्यग् ब्रवीमि ते।
जगद्भावस्वभावोऽयं विविधत्वेन भासनम् ॥१ ८॥

17-18. King! Listen to me speaking about the twofold nature of space and time. You are not proficient in the affair of the world. Therefore, this appears strange to you. I shall tell you (the truth). Hear properly. This appearance with manifoldness is the innate disposition of the state of the world.

एक एव हि सूर्यस्य प्रकाशो द्विविधः स्थितः।
दिवान्धानामन्धकार इतरेषां तु भासकः ॥१ ९॥

19. The one light of the sun alone, is indeed existing in two kinds. It is darkness for those who are blind by day (such as the owl), but it is illuminating for others.

जलं मनुष्यपश्वादेः श्वासस्य प्रतिरोधकम्।
मत्स्यादीनां बहिः श्वासप्रतिरोधो जले नहि ॥२ ०॥

20. For men, animals and the like, water is obstructing for breathing. For fish and the like, obstruction to breathing happens outside, but not within, water.

अग्निर्दहति मर्त्यादींस्तं भक्षयति तित्तिरिः।
वह्निर्नश्यति तोयेन स जले ज्वलति क्वचित् ॥२ १॥

21. Fire burns men and others. The tittiri bird (a kind of partridge) eats it. Fire is destroyed by water. Somewhere, it burns in water, (such as the submarine fire).

एवं सर्वे जागतास्तु भावा द्वैरूप्यतः स्थिताः।
एवं सेन्द्रियवृत्तान्तास्त्वन्ये केऽपि निरिन्द्रियाः ॥२ २॥

22. Thus, all objects of the world are existing with twofold formation (which are opposed in nature). Thus some events or states are with (or accompanied by) sense-perception and some others are without (or out of) sense-perception.

स्वभावतो विरुद्धा वै शतशोऽथ सहस्रशः।
अत्रोपपत्तिं वक्ष्यामि समाहितमनाः शृणु ॥२ ३॥

23. Objects (mutually) opposed due to innate disposition occur in hundreds and thousands. In this matter, I shall tell you the reasoning. Hear with a concentrated mind.

एते हि चाक्षुषा भावाश्चक्षुर्विकृतिमात्रकाः।
न चाक्षुषादंशतोऽन्यद् दृश्यमस्ति क्वचिद् बहिः ॥२४॥

24. These visual objects are surely mere transformations of the faculty of sight. There is no object outside anywhere other than what depends on sight (to be visible), even in part.

यथा पित्तप्रदुष्टाक्षो बहिः पीतं प्रपश्यति।
यथा तैमिरिकोऽन्यस्तु पश्यत्येकं द्विधा स्थितम् ॥२५॥
एवं विचित्रदुष्टाक्षाः पश्यन्ति विविधं जगत् ॥२६ (a)॥

25-26(a). As one whose eye (or vision) is vitiated by bile, sees yellow outside, as another having a disease of the eye (called taimira) sees one object existing in two parts (or appearing as two), so, persons having eyes (or vision) vitiated in various ways see the world diversely.

अस्ति पूर्वसमुद्रस्य मध्ये कारण्डकाह्वयः ॥२६ (b)॥
द्वीपस्तत्र जना भावान् रक्तान् पश्यन्ति वै सदा ॥२७(a)॥

26(b)-27(a). There is an island called Kāraṇḍaka in the middle of the eastern ocean. There, people indeed see objects always as red.

एवं रमणकद्वीपे सदा पश्यन्ति वै जनाः ॥२७(b)॥
व्यत्यस्तमूर्ध्वाधरतो निखिलं भावमण्डलम् ॥२८(a)॥

27(b)-28(a). Thus, in the island of Ramaṇaka, people always see the entire multitude of objects inverted with the upper part being lower and vice versa.

एवमन्येषु द्वीपेषु विविधं भावमण्डलम् ॥२८(b)॥
जना नेत्रस्वभावेन पश्यन्ति खलु सर्वदा ॥२९(a)॥

28(b)-29(a). Thus, in other islands, people verily see the

multitude of objects always variously due to the natural constitution of their eyes.

तत्र तेषामन्यथा तु दृश्यते यदि कुत्रचित् ॥२९(b)॥
नेत्रं सुसाध्यौषधेन पश्यन्ति प्राग्वदेव हि ॥३०(a)॥

29(b)-30(a). There, if (anything) anywhere is seen by them otherwise (than as described), they indeed see as before having perfectly cured their eyes (or vision) by medicine.

अतस्तु चक्षुषा यावद् दृश्यते जगतीतले ॥३०(b)॥
तावद् भवेच्चाक्षुशोंऽशः पीतवत् पित्तचक्षुषः ॥३१(a)॥

30(b)-31(a). Therefore, as much as is seen on the surface of the earth by the eyes, so much should be a part belonging to the faculty of vision (itself) like yellow colour (of objects) for one with yellow eyes (due to jaundice).

एवं घ्राणादीन्द्रियाणामंशा गन्धादयोऽपि हि ॥३१(b)॥
मानसाश्च मनोमात्रास्तथैवाखिलजागताः।
क्रमोऽप्यक्षस्वभावोत्थस्ततः किञ्चिद् बहिर्नहि ॥३२॥

31(b)-32. Thus, even smell and others are indeed parts of the senses of smell and the rest. Mental objects are mere mind (or thoughts). All objects of the world are merely so. Even the course of things arises out of the inherent properties of the sense-organs. Therefore, nothing is indeed outside.

शृणु राजन् बहिरिति यल्लोके भाति केवलम्।
तदाद्यं सर्वजगतां जगच्चित्रस्य भित्तिवत् ॥३३॥

33. King! Listen. That which is appearing in the world as wholly external is the beginning of all the worlds and is like the screen of the picture of the world.

तस्य बाह्यस्य वक्तव्यमपादानं ध्रुवं ननु।
शरीरं स्यादपादानं नेतरद् भवितुं क्षमम् ॥३ ४॥

34. But, a fixed entity from which it is taken away has to be certainly declared for that external (world). The body should be such an entity from which the world is removed (to make it ''external''). Nothing else is appropriate to become that entity.

तस्यापि बहिराभासादपादानं कथं नु तत्।
पर्वताद् बहिरित्युक्ते पर्वतो न बहिर्भवेत् ॥३ ५॥
यथा घटो भासते हि बहिस्तद्वच्छरीरकम् ॥३ ६ (a)॥

35-36(a). On account of the appearance of even that (body) externally, how can that be an entity from which the world is removed (to call it external)? When it is said ''outside the mountain'', the mountain cannot be ''outside''. As a pot indeed appears outside, in that manner, the body does.

भासकाद् बहिरित्येवं वक्तुं वाऽपि न सम्भवेत् ॥३ ६ (b)॥
दीपसूर्यालोकबहिर्गतानां नहि भासनम्।
अतस्तु भासकस्यान्तर्भास्यमस्तीति युज्यते ॥३ ७॥

36(b)-37. It is not also possible to say that it is outside the illuminator. Because, there is no appearance of things which have gone outside the light of a lamp or the sun. Therefore, it is right (to say) that the illuminated is within the illuminator.

भासकं तु न देहादिर्भास्यत्वात् पर्वतादिवत्।
न सर्वथा यत्तु भास्यं भासकं तद्धि युज्यते ॥३ ८॥

38. But, the illuminator cannot be the body and the like since they are of the nature of the illuminated, like mountains and others. That alone can be the illuminator which, on the contrary, is not at all illuminated.

भासकस्यापि भास्यत्वे भासकस्यानवस्थितिः।
स्वस्यैव भासकत्वं च भास्यत्वं नहि युज्यते ॥३ ९॥

39. When there is the nature of the illuminated even for the illuminator, there would be absence of finality (due to an endless series of causes and effects, which is a fault of reasoning). It is not surely possible for a thing to have in itself the nature of the illuminator and the nature of the illuminated.

Note: If the illuminator is also considered to be the illuminated, the question; ''by which is that illuminator illuminated?'', would arise. This series would go on unendingly without conclusion.

अतस्तु भासकं शुद्धं भासकैकस्वरूपकम्।
तच्च भारूपमेवेह पूर्णमेकरसात्मकम् ॥४ ०॥

40. Therefore, the illuminator is pure (and one) and is of the nature of the illuminator alone. That also is only of the nature of Light, full and consisting of one essence, here (in the world).

तेन व्याप्ता देशकाला भासनात्तस्य पूर्णता।
अभारूपस्य चाभानाद् भारूपैकरसं हि तत् ॥४ १॥

41. Space and time are pervaded by that (Illuminator which is Pure Light) on account of its shining (everywhere) and hence its fullness (is proved). On account of the non-appearance of a thing which is not of the nature of Light, that is indeed the One Essence of the nature of Light.

अन्तर्बहिर्वा यत् किञ्चिद् भारूपोदरसंस्थितम्।
अतस्तन्नापादानं स्यात् शृङ्गस्येव हि पर्वतः ॥४ २॥

42. Whatever exists inside or outside, is situated in the interior of that which is of the nature of Light. Therefore, that (Light) cannot be a thing from which (the so called internal and external) things can be removed, just as a mountain cannot be a thing from which the summit can be removed.

Note: The mountain cannot be the apādāna for the summit. The Light cannot be the apādāna for the world, apādāna being a thing from which another is removed, the thing taken away being considered ''external'' to the former.

एवंविधं हि भारूपं ग्रस्तसर्वप्रपञ्चकम्।
भाति स्वतन्त्रतः स्वस्मिन् सर्वत्रापि च सर्वदा ॥४३॥

43. The nature of Light is indeed of this kind, the entire world having been devoured (or possessed) by it. It shines out of its own freedom (of will) in itself and also everywhere and always.

एतत् परा चितिः प्रोक्ता त्रिपुरा परमेश्वरी।
ब्रह्मेत्याहुर्वेदविदो विष्णुं वैष्णवसत्तमाः ॥४४॥

44. This (Light) is called the Supreme (or Transcendental) Consciousness – the Great Goddess Tripurā. The knowers of the Veda call it Brahman and the extremely wise (or virtuous) Vaiṣṇava-s call it Viṣṇu.

शिवं शैवोत्तमाः प्राहुः शक्तिं शक्तिपरायणाः।
एतद्रूपादृते किञ्चिद् यदि ब्रूयुस्तदल्पकम् ॥४५॥

45. The best of Śaiva-s call it Śiva and those devoted to Śakti designate it as Śakti. If they speak of anything except the one having this nature (of Absolute Consciousness), that is trivial.

तया व्याप्तं तु चिच्छक्त्या दर्पणप्रतिबिम्बवत्।
तस्य भास्यकृतं भासकत्वं च न स्वतः स्थितम् ॥४६॥

46. (All this) is pervaded by that Power of Consciousness as the reflection is by the mirror. The illuminating nature of that (Light or Power of Consciousness) arises out of (the apparently) illuminated. It does not exist by itself.

Note: Consciousness pervades the world not as space pervades a

pot and other objects. It is like the reflection being covered or possessed by the mirror. The designation ''illuminator'' arises only out of the appearance of what is illuminated. Since the latter is a mere appearance without any reality, Consciousness is mere Light existing by itself and having nothing outside it.

भास्यं तु भाननिर्मग्नमादर्शे नगरादिवत्।
दर्पणे नगरं यद्वद् दर्पणान्नातिरिच्यते ॥४७॥
तथा चिति जगद् भाति यत्तन्नैवातिरिच्यते ॥४८(a)॥

47-48(a). The illuminated is merged in the Light like a city and others (merged) in a mirror. As a city (appearing) in a mirror is not separate from the mirror, so, the world which appears in Consciousness is not at all separate from it.

दर्पणात्मनि सम्पूर्णे निबिडे चैकरूपिणि ॥४८(b)॥
यथा हि भिन्नं नगरं सर्वथा नोपपद्यते।
तथा पूर्णे सुनिबिडे चैकरूपे चिदात्मनि ॥४९॥
जगत् सर्वात्मना नैव ह्युपपत्तिं समश्नुते ॥५०(a)॥

48(b)-50(a). In that of the nature of a mirror which is full, dense and of one form, as a separated city is indeed not possible entirely, so, in that of the nature of Pure Consciousness which is whole, extremely dense and of one nature, the world does not surely attain to appearance (as a separate entity) entirely.

आकाशस्त्ववकाशात्मा शून्यरूपत्वहेतुतः ॥५०(b)॥
द्वैतं जगत् प्रसहते सर्वत्रैव हि सर्वदा ॥५१(a)॥

50(b)-51(a). But, the sky which consists of space, on account of its empty nature, indeed bears the duality that is the world, always and everywhere.

सती चितिरशून्यात्मरूपिण्येकरसा कथम् ॥५१(b)॥
द्वितीयलेशं प्रसहेदादर्शात्मवदञ्जसा ॥५२(a)॥

51(b)-52(a). How can Pure Consciousness which is Pure Existence, whose essential nature is not void and which is of one essence, truly bear even a particle of a second entity, similar to the nature of a mirror?

तस्मादादर्शवत् संवित् स्वातन्त्र्यभरवैभवात् ॥५२ (b)॥
भासयेदद्वितीये स्वे रूपे सर्वं चराचरम्।
निमित्तोपादानहीनं द्वितीयमतिचित्रितम् ॥५३ ॥

52(b)-53. Therefore, like a mirror, Pure Consciousness, on account of the power of its abundant freedom of Will, can manifest in its own natural state which is without a second, the entire world of movable and immovable objects, which is (apparently) a second entity and extremely diversified, without any instrumental or material cause.

यथाऽनेकरूपविधे भासमानेऽपि दर्पणे।
एकत्वं भासते स्पष्टमविशेषाददूषितम् ॥५४ ॥
तथा विचित्रे जगति भासमानेऽप्यनेकधा।
अनुसन्धानसंसिद्धमेकं दोषविवर्जितम् ॥५५ ॥

54-55. As, even in a mirror appearing in many kinds of forms (due to the reflected images), oneness appears clearly, not vitiated on account of absence of difference, so, even in the wonderful world appearing variously, there is One Reality without defect, proved (or established) by investigation.

Note: Investigation would reveal that all the varied experiences due to the three states of waking, dreaming and sleep are witnessed by one entity which is unaffected by such states and experiences.

राजन् स्वात्मनि सम्पश्य मनोराज्यदशास्थितिम्।
अनेकवैचित्र्यवपुरपि चैतन्यमात्रकम् ॥५६ ॥

56. King! See within yourself the state of the period of imagination or fancy. Though it has a form of many varieties, it is only Consciousness.

सृष्टौ वा प्रलये वाऽपि निर्विकल्पैव सा चितिः।
प्रतिबिम्बस्य भावे वाऽप्यभावे वेव दर्पणः ॥५७॥

57. In creation or in dissolution, that Consciousness is quite free from thought-constructs, as a mirror is (pure and unaffected) during the existence or non-existence of the reflected image.

एवंविधैकरूपाऽपि चितिः स्वातन्त्र्यहेतुतः।
स्वान्तर्विभासयेद् बाह्यमादर्शे गगनं यथा ॥५८॥

58. Consciousness, though it is of one essence of this kind, on account of its freedom of Will, can cause the appearance of what is (deemed to be) outside within itself, as the sky in a mirror.

एषा हि प्रथमा सृष्टिरविद्या तम उच्यते।
पूर्णस्यांशेनेव भानं बाह्याभासनमुच्यते ॥५९॥

59. This is indeed the first creation. It is called Ignorance or Darkness. The appearance of the Whole as if with parts is described as ''external appearance''.

Note: From verse 58 onwards, the theory of creation from Pure Consciousness is described through the definition of the 36 fundamental entities beginning with the Transcendental Consciousness as given in the Āgama scriptures.

पूर्णाहम्भावविच्छेदादनहम्भावरूपता।
एषैवाव्यक्तमित्युक्ता जडशक्तिश्च कथ्यते ॥६०॥

60. When there is the cessation of the state of Being as ''I'' in its Wholeness in the Transcendental Consciousness, the ''I-less'' nature of the Reality occurs. This alone is called ''Avyakta'' or

the unmanifest and it is also described as ''Jaḍaśakti'' or inert energy.

या चितिश्चात्र विच्छिन्नाभासिनी बहिरात्मनः।
शिवतत्त्वमिति प्रोक्ता शक्तिस्तद्भासनं भवेत्॥६१॥

61. The Consciousness which is making itself appear separated outside itself here, is called ''Śivatattva'' (or the Principle of Śiva). ''Śakti'' is its appearance (as the ''I'').

Note: The Transcendental Consciousness which is called ''Paramaśiva'' before creation is itself called ''Śivatattva'' (as general Consciousness) at the time of creation, and ''Śakti-tattva'' (as I-consciousness or the individual soul) at that time.

बहीरूपं महाशून्यं कल्पितं यत्तदेव तु।
अहम्भावाच्छादनेन सदाशिवमयं स्मृतम्॥६२॥

62. That great void alone, which is imagined in the form of the external, is regarded as consisting of (the principle of) Sadāśiva due to the covering of I-Consciousness (in the form of ''This is I'').

तदेव जाड्यमुख्यत्वे ईश्वराख्यं प्रचक्षते।
अनयोः संवेदनं तु भेदाभेदविमर्शनम्॥६३॥
शुद्धविद्येति सम्प्रोक्तमेतावच्छुद्धमुच्यते।
भेदशक्तेरप्ररूढ्या चाभेदात्मावभासनात्॥६४॥

63-64. That itself, when there is the prominence of inertness, is called by the name ''Īśvara'' (or the powerful). The perception of these two (Sadaśiva as ''This is I'' and Īśvara as ''I am this'') which is the knowledge of non-difference in difference is called ''Śuddhavidyā'' (or pure knowledge). So much (from Śivatattva to Śuddhavidyātattva – five in number) is declared as pure because of the absence of growth of the power of division and the manifestation of the Self with non-difference.

Note: In the perceptions ''This is I'' or ''I am this'', ''I'' is of the nature of Consciousness and ''This'' is the great void or principle of inertness. When there is the predominance of ''I'', it is the principle of Sadāśiva and when ''This'' is predominant, it is the principle of ''Īśvara''. From the absolute point of view, there is no difference between ''I'' and ''This''. Thus, the above perceptions are termed the knowledge of non-difference in difference.

अथ चित्स्वातन्त्र्यभरात् प्ररूढे भेदभावने।
जडशक्तिर्धर्मिभावं चितिर्धर्मात्मतां ययौ॥६५॥

65. Then, when the perception of difference is full-grown on account of the abundance of the freedom of Will of Consciousness, inert energy went to the state of ''Dharmin'' (or the possessor of quality) and Consciousness went to the state of quality.

तदा सा जडशक्तिस्तु मायातत्त्वं प्रचक्षते।
माया विभेदबुद्धिस्तु भेदप्रचुरभावनात्॥६६॥

66. Then, that inert energy is called the principle of ''Māyā'' (or illusive power). Māyā is the dividing intellect, because of the abundance of the conception of difference.

भेदप्रचुरसंवीता चितिः सङ्कुचितात्मिका।
पञ्चकञ्चुकसंव्याप्ता पुरुषत्वं प्रपद्यते॥६७॥

67. Consciousness covered over by an abundance of differences, with its nature being contracted (thereby) and covered by the five Kañcuka-s (or garbs) attains to the state of ''Puruṣa'' (or Soul).

कलाविद्यारागकालनियतिः पञ्चकञ्चुकम्।
कला किञ्चित्कर्तृता स्याद्विद्या किञ्चिज्ज्ञता भवेत्॥६८॥
रागस्तृष्णा परिच्छित्तिरायुषा काल उच्यते।
नियतिः परतन्त्रत्वमेतैर्युक्तस्तु पूरुषः॥६९॥

68-69. These five garbs are: Kalā, Vidyā, Rāga, Kāla and Niyati. A little (or limited) doership is Kalā. Limited knowledge is Vidyā. Desire is Rāga. Kāla is declared as limiting by duration of existence. Niyati is dependence on another. The Puruṣa (or Soul) is endowed with these.

चितिशक्तिमधिष्ठाय विचित्रानादिकर्मणाम्।
जनानां वासनापिण्डः स्थितः प्रकृतिरुच्यते ॥७०॥

70. The mass of mental impressions (due to past actions) of people having various Karman-s (or actions) from beginningless time, which exists standing upon (or dwelling in) the power of Consciousness is called Prakṛti (or Nature).

फलं तु त्रिविधं यस्मात् कर्मणां सा त्रिरूपिणी।
अस्या अवस्थाभेदो हि चित्तमित्यभिधीयते ॥७१॥

71. She (Prakṛti) is threefold in form since the result of actions is of three kinds. A variety of her state is alone designated as Citta (or the mind).

Note: The result of actions is of three kinds, happiness, sorrow and delusion and the three aspects of Prakṛti causing them are Sattva (harmony), Rajas (passion) and Tamas (ignorance).

सुषुप्तौ प्रकृतिर्ज्ञेया तदन्ते चित्तमुच्यते।
वासनापिण्डसहिता चितिश्चित्तमुदीरितम् ॥७२॥

72. In sleep, it is called Prakṛti and when sleep has ended it is called Citta. Consciousness accompanied by the mass of mental impressions is called Citta.

अव्यक्तमेतदेवोक्तं वासनापिण्डभावतः।
पुरुषाणां विभेदेन चित्तं बहुविधं भवेत् ॥७३॥

73. This alone is declared as Avyakta (or the Unmanifest) on

account of its existing as a mass of mental impressions. Due to the variety of Puruṣa-s (or souls), Citta (or the mind) would be manifold.

जीवानामविभेदेन सुषुप्तावेकधा हि तत्।
प्रकृतित्वं समायाति तदन्ते चित्ततामियात् ॥७४॥

74. Due to the absence of distinction between individual souls in sleep, that is only in one way (in sleep). (In sleep), it attains the state of the Prakṛti. At the end of sleep, it would go to the state of Citta.

एतदेव पुमान् प्रोक्तश्चितिप्राधान्यहेतुना।
अव्यक्तप्राधान्यतस्तु चित्तप्रकृतितामियात् ॥७५॥

75. On account of the predominance of Consciousness, this (the Citta or the mind) is called Puruṣa. But, on account of the predominance of Avyakta (or the Unmanifest), it goes to the state having the nature of Citta.

क्रियाभेदात् तत् त्रिविधमन्तःकरणमुच्यते।
अहङ्कारबुद्धिमनोरूपेण नृपसत्तम ॥७६॥

76. Noble King! On account of the difference in activity, it is called the inner organ of three kinds in the form of Ahaṅkāra (or the ego), Buddhi (or the intellect) and Manas (or the mind).

ज्ञानकर्मेन्द्रियाणां तु पञ्चकं स्यात्ततः पृथक्।
शब्दादिगगनादीनि भूतानि स्थूलसूक्ष्मतः ॥७७॥

77. Then, there would be the groups of five, namely, five organs of perception, five organs of action, five subtle elements and five gross elements separately (from the Sattva, Rajas and Tamas aspects of Ahaṅkāra).

Note: The organs of perception are those relating to hearing,

touching, seeing, tasting and smelling and they are born out of the Sattva aspect of Ahaṅkāra. The organs of action relating to speech, grasping, locomotion, excretion and generation are born out of the Rajas aspect of Ahaṅkāra. The subtle elements relating to sound, touch, form, taste and smell are born out of the Tamas aspect of Ahaṅkāra. The gross elements, ether, air, fire, water and earth are born from the subtle elements. This verse completes the definition of the thirty-six principles enumerated in the Āgama-s. Creation or appearance of the world has been explained in different ways by the several schools of philosophy. Though this work draws from the Āgama-s on this subject, its investigation of the Ultimate Reality and the path laid out for its realization are similar to the method of Vedānta.

एवं सा परमा संविद् बाह्याभासप्रपूर्वकम्।
क्रीडां करोति सृष्ट्यादिक्रमेण सर्वसाक्षिणी ॥७८॥

78. Thus, that Supreme Consciousness, the Witness of all is engaged in a play by the performance in succession of creation and the rest (i.e., preservation and dissolution), preceded by (seemingly) external appearance.

तत्राद्यया श्रीत्रिपुराशक्त्या सृष्टौ प्रभावितः।
हिरण्यगर्भो यो ब्रह्मा तस्यैतद् भावनोत्थितम् ॥७९॥
जगत्तत्र तु या संविद् त्वमहंरूपभासिनी।
सा परैव हि चिच्छक्तिस्तद्भेदो न तु विद्यते ॥८०॥

79-80. There, in that creation, this world has arisen from the creative contemplation (or powerful imagination) of Hiraṇyagarbha or Brahmā (the Creator) who has been willed (or imagined resolutely) by the Primal Cause that is the power of Tripurā. In that (world), that consciousness which is shining in the form of "I" and "You", is only the Supreme Power that is Absolute Consciousness. There is no difference between them.

भेदस्त्वौपाधिको भाति ह्युपाधिर्ब्रह्मभावितः।
तद्भावनोपसंहारे नास्ति भेदस्य भासनम् ॥८१॥

81. The difference appears as pertaining to the attributes and the attributes are imagined by Brahmā. On the withdrawal of that imagination, there is no appearance of the difference.

चितो या भावनाशक्तिर्मायया ते समावृता।
तदावरणहाने तु तव सा सिद्धिमेष्यति ॥८२॥

82. That power of imagination of Consciousness is veiled by the illusive power of Māyā for you. But, in the absence of that covering, that (imagination) will be accomplished.

देशः कालोऽथवा किञ्चिद् यथा येन विभावितम्।
तथा तत्तत्र भासेत दीर्घसूक्ष्मत्वभेदतः ॥८३॥

83. Whatever place or time is imagined by whomever and in whichever manner, it would appear there in that manner with the difference in extent or subtleness.

मयैकदिनरूपेण भावितं तद् दिनैककम्।
ब्रह्मणा तावदेवात्र द्वादशार्बुदरूपतः ॥८४॥
भावितं तेनैवमेतच्चिरशीघ्रत्वभासनम् ॥८५(a)॥

84-85(a). That one day (in the world within the rock) was imagined by me as having the nature of one day. That much alone here (in the outer world) has been imagined by that Brahmā (the Creator) as having the nature of twelve hundred million years. Thus, there is this appearance of a great length of time or swiftness of time.

ब्रह्मणा निर्मिते शैले पादगव्यूतिसम्मिते ॥८५(b)॥
मयाऽनन्तप्रदेशस्य भावितत्वादनन्तता।
एवं च द्वयमप्यत्र सत्यं चासत्यमेव च ॥८६॥

85(b)-86. In the mountain created by Brahmā measuring a mile (in circumference) there was endlessness on account of my imagination of endless territory. Thus, both (the experiences) here are true (from the point of view of worldly experience) and also untrue (from the absolute point of view).

त्वमप्यन्तः क्रोशमितं देशं कालं कलात्मकम्।
विभाव्य भूयस्तत्रैव भावयानन्तयोजनम् ॥८७॥
असंख्यकालमपि च भासेद् यावद्धि भावनम् ॥८८(a)॥

87-88(a). You also, having imagined within (or in the mind) a place measuring two miles and time consisting of a minute, imagine again endless miles (of distance) and time beyond calculation there itself. It would indeed appear as large as your imagination (considers it to be).

तस्माद् भावनमात्रात्मरूपमेतज्जगद् बहिः ॥८८(b)॥
चिदात्मरूपेऽव्यक्ते वै भासते मनुजाधिप ॥८९(a)॥

88(b)-89(a). King! Therefore, this world, which has a nature consisting merely of imagination, indeed shines (as if) externally in the Unmanifest which has a nature consisting of Consciousness (alone).

तस्माद् बाह्यात्मकाव्यक्तभित्तौ चित्रमयं जगत् ॥८९(b)॥
अव्यक्तभित्तिमात्रं स्यात् सा स्वभित्तिचिदात्मिका ॥९०(a)॥

89(b)-90(a). Therefore, the world, of the nature of a picture on the screen of the Unmanifest, having the character of the external, can only be the screen of the Unmanifest. That (Unmanifest also) is of the nature of Consciousness on its own screen which is Consciousness.

Note: The Unmanifest is only a reflection in the mirror of Consciousness. The world, which again is a picture on the screen of that Unmanifest is not different from Consciousness. Verses 72

and 73 define the Unmanifest as the Citta or the mind existing as a mass of mental impressions. In sleep, it is called Prakṛti (or Nature).

अत एव चिराद् गम्यो दूरदेशोऽपि योगिनः ॥९०(b)॥
क्षणेन गत्वा पश्यन्ति करामलकवद् ध्रुवम् ॥९१(a)॥

90(b)-91(a). For this very reason, even a distant place reachable after a long time, the yogin-s see certainly like a fruit in the palm of the hand, having gone to it in a moment.

तस्माद् दूरं समीपं वा चिरं शीघ्रमथापि वा ॥९१(b)॥
भावनामात्रसंसिद्धं चिद्दर्पणसमाश्रितम्।
निश्चित्यैवं त्यज भ्रान्तिं शुद्धचिद्भावनक्रमात् ॥९२॥
ततस्त्वमप्यहमिव स्वतन्त्रस्तु भविष्यसि ॥९३(a)॥

91(b)-93(a). Therefore, whether far or near, whether after a long time or quickly, it is established by mere imagination and is dependent on the mirror of Consciousness. Thus resolving, give up your delusion by the method of contemplation on Pure Consciousness (by holding on to it as the ''I'' bereft of the world which is only a reflection in the mirror of Consciousness). Then, you also will become free like me.''

इति श्रुत्वा मुनिसुतवचनं मुनिसत्तमः ॥९३(b)॥
परित्यज्याखिलभ्रान्तिं ज्ञातज्ञेयः शुभाशयः।
समाध्यभ्यासयोगेन संसाध्य निजभावनाम् ॥९४॥
स्वातन्त्र्यमधिगम्याथ चिरकालं विहृत्य तु।
देहाभासमथोन्मूल्य महागगनसंश्रयः ॥९५॥
निर्वाणं परमं प्राप्तो महासेनोऽपि भार्गव ॥९६(a)॥

93(b)-96(a). Bhārgava! Thus having heard the words of the son of the sage, the holy and virtuous Mahāsena also, who had known what ought to be known and was possessed of a pure heart, having relinquished all his delusion, having accomplished con-

templation of his own Self by the employment of the practice of Samādhi (or absorption in the Self), having attained freedom and then passing a long time (in that state of freedom), having eradicated the semblance of the body and resting on the great sky (of Consciousness), reached the Supreme state of Nirvāṇa (or absorption in the Self without return to the experience of duality).

एवं जगत् सत्यभावभावनामात्रहेतुतः ॥९६ (b)॥
भाति सत्यात्मरूपेण विमृशैतद् भृगूद्वह।
विचारेण शमं यायाद् भ्रान्तिस्ते चित्तसंश्रया ॥९७॥

96(b)-97. Thus, the world appears as having a real nature, solely on account of the imagination of its existence as true. Bhārgava! Investigate this. The delusion dwelling in your mind would come to an end by investigation.

पञ्चदशोऽध्यायः

Chapter 15

इति श्रुत्वा शैललोकाख्यानमत्यद्भुतं तदा।
भूयोऽत्यन्तं विस्मितोऽभूद् रामो भृगुकुलोद्वहः ॥१॥

1. Thus having heard the extremely wonderful story of the world within the mountain, Rāma of the Bhṛgu family was very much surprised again.

विमृश्य गुरुणा प्रोक्तं बुद्ध्या निश्चित्य शुद्धया।
दत्तात्रेयं पुनर्गत्वा नत्वा पप्रच्छ सादरम् ॥२॥

2. Reflecting on what was told by the Guru, ascertaining with a pure intellect and going to Dattātreya again, he asked him with respect, having bowed to him.

भगवन् यत्त्वया प्रोक्तमाख्यानैर्विविधैस्तु तत्।
तत्र सारमियज्ज्ञातं मयाऽत्यन्तं विचारतः ॥३॥

3. Holy one! What was explained by you by various stories, there, this much of essence was understood by me through investigation very much.

संवेदनं सत्यमेकं संवेद्यं तत्र कल्पितम्।
आदर्शनगरप्रख्यं मृषैव प्रविभावितम् ॥४॥

4. The One Knowledge (or Consciousness) is the Truth. The knowable (object) is imagined there. It is similar to a city seen in a mirror and is only imagined falsely.

सा चितिः परमा शक्तिः संविद्रूपा महेश्वरी।
स्वात्मभित्तौ जगच्चित्रमव्यक्तादिप्रभेदितम् ॥५॥

भासयेत् स्वातन्त्र्यमात्राद् निरुपादानहेतुकम्।
एतावत्तु मया ज्ञातं विचार्य सूक्ष्मया धिया॥६॥

5-6. That Supreme Consciousness-Power of the nature of Transcendental Consciousness, the Supreme Goddess (Tripurā), can manifest the picture of the world, divided into the Unmanifest (or the mind full of mental impressions) and the rest, on the screen of her own Self, consequent on her mere freedom of Will without any material cause. This much has been understood by me having investigated with a subtle intellect.

किन्त्वेवंविधसंवित्तिर्वेद्यवन्ध्या निरूपिता।
उपलब्धुमशक्यैव सवेद्यायाः सदा स्थितेः॥७॥
वेद्यं विना तु संवित्तेः कथं स्यादुपलम्भनम्।
उपलम्भं विना तस्याः पुरुषार्थो न विद्यते॥८॥

7-8. But, Consciousness of this kind ascertained to be destitute of the known (or knowable objects) is not surely possible to be obtained (or experienced) on account of its existence with the known (or knowable objects) always. How can there be the direct perception of Pure Consciousness without the objects known (or knowable by it)? Without the direct perception of that (Pure Consciousness), there is no (attainment of the) object of human life.

पुरुषार्थोऽपि मोक्षः स्यात् स वा किंविध उच्यते।
विज्ञाने सति मोक्षः स्यान्मुक्ते व्यवहृतिः कथम्॥९॥

9. If that object of human life is liberation (from the bondage of worldly existence), of what kind is it declared to be? If there is liberation when there is Knowledge, how does action occur after liberation?

ज्ञानिनोऽपि च दृश्यन्ते व्यवहारपरायणाः।
कथं तेषां हि संवेद्यमुक्तं संवेदनं स्थितम्॥१०॥

10. Even those possessed of spiritual knowledge are seen devoted to work. How indeed does Consciousness exist for them liberated from the known (or knowable objects)?

स्थितायां शुद्धसंवित्तौ व्यवहारः कथं भवेत्।
विज्ञानमेकरूपं वै मोक्षोऽप्येकः फलं भवेत्॥११॥
तत्कथं ज्ञानिनां भेदः स्थितौ लोके हि दृश्यते॥१२(a)॥

11-12(a). When Pure Consciousness is steady, how can there be work? Knowledge is indeed of one nature and liberation, (its) result, would also be one. Then, how indeed is difference observed in the condition of knowers of Truth in the world?

केचित् कर्म प्रकुर्वन्ति काले सच्छास्त्रचोदितम्॥१२(b)॥
केचित् समाराधयन्ति देवतां भिन्नवर्त्मभिः।
केचित् समाधिपरमाः संहृतेन्द्रियमण्डलाः॥१३॥
केचित् तपः प्रकुर्वन्ति देहेन्द्रियविशोषणम्।
केचिच्छिष्यान् बोधयन्ति पृथक्प्रवचनैः स्फुटम्॥१४॥
केचिद्राज्यं प्रशासन्ति दण्डनीत्युक्तवर्त्मना।
केचित् प्रवादं कुर्वन्ति सदस्सु प्रतिवादिभिः॥१५॥
केचिच्छास्त्राणि विविधान्यजस्रं रचयन्ति वै।
अन्ये केवलमुग्धत्वमावहन्ति सदैव हि॥१६॥

12(b)-16. Some perform work, as directed by good scriptures, at the proper time. Some worship the Deity in different ways. Some, solely engaged in Samādhi (or absorption in the Self) have their groups of sense-organs withdrawn. Some are engaged in spiritual austerity which dries up their bodies and senses. Some teach their disciples clearly through different expositions. Some rule the country by the way indicated in the science of politics. Some are engaged in (philosophical) disputations with opponents in assemblies. Some constantly write various scriptures. Others always wear a foolish (or innocent) nature alone.

केऽपि लोकविगर्ह्यां तु वृत्तिं नित्यमिहास्थिताः।
त इमे ज्ञानिन इति प्रथिता भूरिशोचनैः ॥१७॥

17. Some are also engaged here daily in a behaviour which is reproachable by people. These very persons are proclaimed as ones possessed of spiritual knowledge with much sorrow.

तत्कथं साधनफलाभेदेऽपि स्थितिभिन्नता।
किमेते समविज्ञानास्तारतम्यमुताश्रिताः ॥१८॥

18. Then, how is there difference in the state even when there is no difference in the means and the result (i.e., knowledge and liberation)? Are they persons having the same knowledge or are they resting on difference (in knowledge)?

एतत्सर्वमशेषेण प्रवक्तुं मे समर्हसि।
शिष्येऽनन्यशरण्ये ते निसर्गसदयं मनः ॥१९॥

19. You are worthy of telling me all this completely. Your mind is naturally compassionate to your disciple who has no other refuge.

इत्यत्रिसूनुरापृष्टो भार्गवेण प्रसन्नधीः।
मत्वा योग्यं प्रश्नजातं प्रवक्तुमुपचक्रमे ॥२०॥

20. Thus asked by Bhārgava, the son of Atri (Dattātreya), whose mind was pleased, began to explain all the questions considering them as proper.

राम बुद्धिमतां श्रेष्ठ नूनं स्पृशसि तत्पदम्।
सद्विमर्शपरो यत्त्वमतो ज्ञातुं प्रभावितः ॥२१॥

21. Rāma! Best of the intelligent! You certainly touch that position (of Knowledge of Truth). Since you are devoted to proper reasoning, you are therefore capable of knowing it.

एतदेव हि तच्छक्तिपातो यत्सद्विमर्शनम्।
भगवच्छक्तिपातेन विना कः श्रेय आप्नुयात् ॥२२॥

22. This alone, which is proper deliberation (or reasoning), is indeed the descent of the Power of Grace (of God). Without the descent of the Power of Grace of God, who can obtain the highest good?

कृत्यमात्मदेवताया जानीह्येतावदेव हि।
यत् सद्विमर्शनं नित्यं वर्धयेत् सुप्रसादिता ॥२३॥

23. Know so much alone as the work of God who is the Self that, being well-pleased, he should constantly increase proper deliberation (or reasoning) (in the devotee).

यत् त्वया विदितं तत्तु तादृक् सत्यं न हीतरत्।
किन्तु तत् तादृशमपि त्वयोक्तं परचिद्वपुः ॥२४॥
न ते सुविदितं राम यत एवं वदस्यतः ॥२५(a)॥

24-25(a). What has been understood by you, is indeed like that; not another really. Rāma! But, though it is like that, the nature of the Supreme Consciousness, described by you, is not well-known to you, since you speak in this manner.

ताटस्थ्येन तु यो यावद्वेद तावन्न वेद वै ॥२५(b)॥
यतः सा विदिता सम्यक् ताटस्थ्यमुपशामयेत्।
तटस्थसंवेदनं तु स्वप्नसंवेदनोपमम् ॥२६॥

25(b)-26. One who knows and as long as he knows (the nature of Supreme Consciousness) by its apparent characteristic which is distinct from its inherent nature, so long, he indeed does not know, since that (Consciousness), well-understood, would extinguish its apparent characteristic. Knowledge of the apparent characteristic, on the other hand, is similar to the knowledge in a dream.

यथा स्वप्ननिधिप्राप्तिः पुरुषाणां निरर्थिका।
तथा तटस्थविज्ञानममुख्यफलदं भवेत् ॥२ ७॥

27. As the gain of a treasure in a dream is useless for men, so, the knowledge of the apparent characteristic would be the giver of a trivial result.

अत्र ते कथयिष्यामि प्राग्वृत्तमतिशोभनम्।
पुरा विदेहेषु कश्चिदासीद् राजा सुधार्मिकः ॥२ ८॥

28. In this matter, I shall tell you of a very splendid former occurrence. Formerly, in the country of Videha, there was a certain king who was very virtuous.

वृद्धप्रज्ञो हि जनकः प्रविज्ञातपरावरः।
स कदाचित् स्वात्मदेवीमीजे क्रतुभिरुत्तमैः ॥२ ९॥

29. (That king) Janaka was indeed a person of great wisdom who had known the higher and the lower knowledge. Once, he worshipped the Goddess who was his own Self through excellent sacrifices.

तत्राजग्मुर्ब्राह्मणाद्या विद्यावन्तस्तपस्विनः।
कलाभिज्ञा वैदिकाश्च यज्वानश्चापि सत्रिणः ॥३ ०॥

30. There arrived Brāhmaṇa-s and others who were learned, practising spiritual austerities, proficient in practical arts, well-versed in the Veda-s, performers of sacrifices and also priests.

तत्काल एव वरुणो यष्टुं समुपचक्रमे।
तेनोपहूता विप्राद्या न ययुस्तत्र भूरिशः ॥३ १॥
जनके ह्यभिसंप्रीताः पूजितास्तेन तर्पिताः ॥३ २ (a)॥

31-32(a). At the same time, Varuṇa (the regent of the ocean) also began to perform a sacrifice. Brāhmaṇa-s and others invited by

him did not go there in large numbers, for, they were completely happy with Janaka and were worshipped and pleased by him.

अथाजगाम वरुणदायादो बौद्धसम्पदा ॥३ २ (b)॥
विप्रवेषधरो नेतुं ब्राह्मणान् कूटवर्त्मना ॥३ ३ (a)॥

32(b)-33(a). Then, the son of Varuṇa came there with his mental attainments, bearing the disguise of a Brāhmaṇa, to take the Brāhmaṇa-s away by a fraudulent way.

आसाद्य यज्ञसदनं नृपं संयोज्य चाशिषा ॥३ ३ (b)॥
आक्षिपत्तत्र सभ्यांस्तु शृण्वतां च सभासदाम्।
राजंस्ते यज्ञसदनमत्यन्तं नैव शोभते ॥३ ४॥
कमलाकरवत् काककङ्कवृन्दस्य सञ्चयात् ॥३ ५ (a)॥

33(b)-35(a). Reaching the place of the sacrifice and endowing the king with his blessings, he insulted the people there in the assembly, when the members of the assembly were hearing. King! Your sacrificial house does not at all shine very much like a lake full of lotuses by the gathering of a large number of crows and herons.

सभा विद्वत्समुदयैः शोभिनी शोभतेतराम् ॥३ ५ (b)॥
शारदं हंससङ्घातैः सपद्मं तु सरो यथा ॥३ ६ (a)॥

35(b)-36(a). A becoming assembly shines more by a multitude of scholars as an autumnal lake with lotuses by a multitude of swans.

तदत्र विद्याविशदं न पश्याम्येकमप्यलम् ॥३ ६ (b)॥
स्वस्ति तेऽस्तु गमिष्यामि नात्र मे संस्थितिर्भवेत्।
कथं सभामिमां मूर्खप्रचुरां संविशाम्यहम् ॥३ ७॥

36(b)-37. Then, I do not see surely even one person skilled in the sciences here. May it be well with you. I shall go. There cannot

be any place for me here. How shall I enter this assembly filled with fools?

एवं वारुणिना प्रोक्ताः सभ्याश्चुक्रुधुरञ्जसा।
किमरे द्विजबन्धो त्वमधिक्षिपसि सर्वतः ॥३८॥

38. Thus addressed by the son of Varuṇa, the men in the assembly were instantly angry. You who pretend to be a Brāhmaṇa! Why do you throw abuse all round?

केयं तवेदृशी विद्या यया सर्वे वयं जिताः।
वृथा कत्थसि दुर्बुद्धे जित्वाऽस्मांस्त्वं गमिष्यसि ॥३९॥

39. What is this learning of yours of this kind by which all of us have been surpassed? Evil-minded one! You boast in vain. You shall go (only) after conquering us.

प्रायो भूलोकसंस्थाना विद्वांसः सङ्गताः खलु।
किं त्वं भूलोकमेवाद्य जेतुमिच्छसि दुर्मते ॥४०॥

40. Learned men residing in this world have mostly come together here surely. Evil-minded one! Do you wish to conquer now that very world?

ब्रूहि का ते भवेद्विद्या ययाऽस्मान् जेतुमिच्छसि।
इत्युक्तवत्सु सभ्येषु वारुणिः पुनराह तान् ॥४१॥

41. Say, what may be your learning by which you wish to conquer us? When the persons in the assembly were saying thus, the son of Varuṇa told them again:

समयेन विजेष्यामि सर्वान् वः क्षणमात्रतः।
अहं जितो भवद्भिस्तु समुद्रे स्यां निमज्जितः ॥४२॥
युष्मास्वहं मज्जयामि जितं जितमथापि वा।
उपेत्यैवं तु समयं विवदन्तु मया सह ॥४३॥

42-43. I shall conquer all of you in a moment with a stipulation. If I am conquered by you, I may be sunk into the ocean; or I shall sink each conquered person among you (into the ocean). Admitting this stipulation, you may dispute with me.

इत्युक्ताः सम्मतिं चक्रुः सभ्या वादाय तेन तु।
विवादं चक्रुरत्यन्तं तेन वारुणिना द्विजाः ॥४४॥

44. Thus told, the men in the assembly gave their concurrence for a disputation with him. The Brāhmaṇa-s disputed with that son of Varuṇa very much.

जिगाय वारुणिर्विप्रान् वितण्डाजल्पवर्त्मना।
सिन्धौ निमज्जिता विप्राः शतशोऽथ सहस्रशः ॥४५॥

45. The son of Varuṇa conquered the Brāhmaṇa-s by the way of fallacious argument and wrangling discussion. The Brāhmaṇa-s were sunk into the ocean by hundreds and thousands.

निमज्जितास्तु ये विप्रा दूतैस्तैर्वारुणैर्हृताः।
वारुणं यज्ञमासाद्य मुमुदुः पूजिता भृशम् ॥४६॥

46. But, the Brāhmaṇa-s who were sunk were carried away by the messengers of Varuṇa and reaching the (place of) sacrifice of Varuṇa were happy, honoured very much (by Varuṇa).

मज्जितं पितरं श्रुत्वा कहोलं तत्सुतस्ततः।
अष्टावक्रः समागत्य ज्ञातवैतण्ड्यजल्पकः ॥४७॥
विजित्य वारुणिं सिन्धावादिदेश निमज्जने ॥४८(a)॥

47-48(a). Thereafter, hearing that his father Kahola has been sunk (into the ocean), his son Aṣṭāvakra, who had learnt fallacious arguments and wrangling debates, having conquered the son of Varuṇa, ordered his sinking into the ocean.

अथ प्रकाशमापन्नो वारुणिर्द्विजमुख्यकान् ॥४८(b)॥
समानयत् स्वलोकस्थानष्टावक्रेण निर्जितः ॥४९(a)॥

48(b)-49(a). Then, the son of Varuṇa, who had obtained knowledge (about the incident), conquered by Aṣṭāvakra, fetched the Brāhmaṇa-s and others who were in his world (or region).

अथागतेषु विप्रेषु कहोलतनयो भृशम् ॥४९(b)॥
विप्रान् विमोचितान् सर्वानत्यवर्तत दर्पतः।
अष्टावक्रेण विमता विप्राः खेदमुपागताः ॥५०॥

49(b)-50. When the Brāhmaṇa-s had come, the son of Kahola slighted all the liberated Brāhmaṇa-s very much out of pride. The Brāhmaṇa-s slighted by Aṣṭāvakra suffered dejection.

तत्काल आगतां काञ्चित् तापसीं शरणं ययुः।
तान् समाश्वास्य विप्रान् सा काषायाम्बरवासिनी ॥५१॥
जटिला नित्यतरुणी मनोहरवपुर्धरा।
सभामुपेत्य प्रोवाच नृपेणाभिसुपूजिता ॥५२॥

51-52. They took refuge in a certain woman-ascetic who had come there at that time. Consoling those Brāhmana-s, she, dressed in red clothing, wearing matted hair, ever youthful and possessing an attractive form, arriving at the assembly and honoured by the king, said:

कहोलसुत वत्स त्वमत्यन्तं बुद्धिमानसि।
त्वया विमोचिता विप्रा वादे निर्जित्य वारुणिम् ॥५३॥

53. "Dear child! Son of Kahola! You are extremely intelligent. The Brāhmaṇa-s have been freed by you, conquering the son of Varuṇa in debate.

अहं पृच्छामि किञ्चित्त्वां वद हित्वा सुकैतवम्।
यत्पदं विदितं सर्वामृतत्वप्रतिपादकम् ॥५४॥

यत्पदे विदिते सर्वसन्देहः प्रलयं व्रजेत्।
अविज्ञातं न किञ्चित् स्यादाशास्यं वा न किञ्चन ॥५५॥
अवेद्यं विदितं तच्चेद् वद मामुप सत्वरम्।
तापस्यैवं समापृष्टः कहोलतनयोऽब्रवीत् ॥५६॥

54-56. I shall ask you something. Tell that giving up falsehood (or deceit). If that abode (or state) which, when known, grants complete immortality, which state, when understood, all doubt is destroyed and nothing whatever would remain unknown or to be wished for and which is unknowable, is known to you, tell me quickly. Thus asked by the woman-ascetic, the son of Kahola said:

विदितं तत्पदं भूयो वच्मि तापसि संशृणु।
न मे ह्यविदितं लोके ह्यस्ति किञ्चित् कियत्त्विदम् ॥५७॥

57. Ascetic! That abode (or state) is very much known to me. I shall describe it. Listen. There is nothing indeed that is unknown to me in the world. This is only a little (or of little importance).

मया शास्त्राणि सर्वाणि भूयः संलुठितानि वै।
यत् त्वं पृच्छसि तद्वक्ष्ये शृणु तापसि तत्त्वतः ॥५८॥

58. All the scriptures have indeed been wallowed in very much by me. Ascetic! I shall tell you what you ask truly. Listen.

तद्धि सर्वजगद्धेतुरादिमध्यान्तवर्जितम्।
देशकालानवच्छिन्नं शुद्धाखण्डचिदात्मकम् ॥५९॥
यदुपाश्रित्य वै सर्वं जगदेतद् विराजते।
आदर्शनगरप्रख्यं तदेतत्परमं पदम् ॥६०॥

59-60. That is indeed the cause of all the worlds and is without beginning, middle or end. It is not separated by place or time and is of the nature of Pure Undivided Consciousness depending upon which, all this world indeed shines like a city (reflected) in a

mirror. This very thing is the supreme abode (or state).

प्राप्नोति तद्विदित्वैव निश्चलामृतसंस्थितिम्।
आदर्शे विदिते यद्वन्न सन्देहः क्वचिद् भवेत्॥६१॥
प्रतिबिम्बेष्वनन्तेषु न स्यादविदितं तथा।
नाशास्यं वा भवेत् किञ्चिदेवं प्रविदिते परे॥६२॥

61-62. Having known that alone, one attains the unchangeable immortal state. As there cannot be any doubt (regarding the reflected images) when the mirror is known, so, there cannot be anything unknown among the infinite reflected images and there cannot be anything to be wished for, when the Supreme (Undivided Consciousness) is thus known.

Note: When the mirror is known there cannot be any doubt regarding the nature of the reflected images. Thus, there cannot also be anything unknown when the Supreme Consciousness, which is like a mirror reflecting the world and its objects, is known. So, there cannot also be anything to be desired, since there will be no desire for an object which is known as a mere reflection.

तच्चाप्यवेद्यमन्यस्य वेदकादेरभावतः।
एवं तापसि तत्तत्त्वं शास्त्रदृष्ट्या विभावितम्॥६३॥

63. That (Supreme Consciousness) is also unknowable, on account of the absence of another knower and the like. Ascetic! Thus, that True Principle has been known by the doctrine of the scriptures.

इत्यष्टावक्रवचनं श्रुत्वा सा पुनरब्रवीत्।
मुनिदारक सूक्तं ते यथावत् सर्वसम्मतम्॥६४॥

64. Thus having heard the words of Aṣṭāvakra, she said again: Son of the sage! Your wise words are right and approved of by all.

यदुक्तं वेदकाभावादवेद्यं तदिति त्वया।
प्राप्नोति तद्विदित्वैव चामृतं पदमव्ययम्॥६५॥
इति पूर्वोत्तरवचो मन्यसे सङ्गतं कथम्॥६६(a)॥

65-66(a). That which was told by you as unknowable on account of the absence of a knower, (is also described as that) having known which alone one attains the immutable and immortal abode (or state). Thus, how do you consider your former and latter words as appropriate (or harmonious)?

अवेद्यं चेन्न जानामि नास्तीति च निरूपय॥६६(b)॥
अस्ति जानासि यदि तदवेद्यमिति मा वद॥६७(a)॥

66(b)-67(a). If it is unknowable, determine ''It does not exist and I do not know''. If it exists and you know, then, do not say that it is unknowable.

अथैतत्तु त्वया विप्र शास्त्रदृष्ट्या विभावितम्॥६७(b)॥
न तत् स्वयं विजानासि तस्मात्तन्नापरोक्षकम्॥६८(a)॥

67(b)-68(a). Brāhmaṇa! Then, this has been known by you by the doctrine of the scriptures. You do not know that by yourself. Therefore, that (knowledge) is not direct.

दृष्ट्वा प्रत्यक्षतः सर्वं प्रतिबिम्बं यथास्थितम्॥६८(b)॥
आदर्शं न विजानासि प्रत्यक्षेणेति तत्कथम्॥६९(a)॥

68(b)-69(a). Seeing directly all the reflection as it stands, how is it that you do not know the mirror directly?

एवं वदन् सभामध्ये जनकस्यास्य वै पुरः॥६९(b)॥
परिभूतं स्वमात्मानं मन्यसे नो कथं वद॥७०(a)॥

69(b)-70(a). Thus speaking in the middle of the assembly before

this (king) Janaka, say, how is it that you do not consider yourself as defeated?''

एवमुक्तस्तया तत्र नैव प्रोवाच किञ्चन ॥७० (b)॥
विमना इव सञ्जातो लज्जितोऽभवदञ्जसा ॥७१ (a)॥

70(b)-71(a). Thus addressed by her there, he did not at all say anything. He became as if depressed in mind and was soon ashamed.

अवाङ्मुखः क्षणं स्थित्वा विचार्यान्तस्तयेरितम् ॥७१ (b)॥
तत्प्रश्नोत्तरमप्राप्य तां प्राह द्विजसत्तमः ॥७२ (a)॥

71(b)-72(a). Remaining with his face downwards for a moment, investigating in his mind what was told by her and not finding the answer to her question, the virtuous Brāhmaṇa said to her.

तापस्यहं न जानामि त्वत्प्रश्नस्योत्तरं वचः ॥७२ (b)॥
शिष्योऽहं ते वदैतन्मे कथमेतन्निरूपितम्।
नाहं वदाम्यनृतकं तपोहरमनर्थकम् ॥७३ ॥

72(b)-73. Ascetic! I do not know the answer to your question. I am your disciple. Tell me this. How is this ascertained? I do not speak untruth which takes away spiritual austerity and is harmful.

इत्यापृष्टा तापसी सा प्रसन्ना तस्य सत्यतः।
अष्टावक्रं प्रत्युवाच शृण्वतां च सभासदाम् ॥७४ ॥

74. Thus asked, that ascetic who was pleased on account of his sincerity, replied to Aṣṭāvakra when the members of the assembly were hearing.

वत्सैतदविदित्वैव बहवो मोहमागताः।
शुष्कतर्कैरविज्ञेयं सर्वत्रैव सुगोपितम् ॥७५॥

75. Child! Merely not knowing this, many have fallen into delusion. This is not knowable by dry logic and is well-concealed everywhere (or in all scriptures).

एतावत्सु सभासत्सु न विजानाति कश्चन।
राजाऽयं वेत्त्यहं वाऽपि वेद्मि नान्यस्तु कश्चन ॥७६ ॥

76. Among so many members of the assembly, no one knows this. This king knows and I also know; but not any other.

सर्वत्र हि विवादेषु नैतत्प्रश्नोत्तरं क्वचित्।
प्रायो विदुर्हि विद्वांसस्तर्कमात्रसमाश्रयाः ॥७७॥

77. The answer to this question is surely not (obtained) anywhere in debates in all places. For, scholars knew this mostly depending on mere logic.

नैतत्तर्केण सुज्ञेयमपि सूक्ष्मधिया क्वचित्।
विना सद्गुरुसेवाया देवतानुग्रहाद्विना ॥७८॥

78. This is not knowable by logic even by a subtle intellect anywhere, without resorting to a Guru and without the Grace of the Deity.

मुनिपुत्राभिधास्यामि शृण्वेतत्सूक्ष्मया धिया।
नेदं श्रुत्वाऽपि विज्ञेयं ताटस्थ्यप्राणया धिया ॥७९॥

79. Son of the sage! I shall tell this. Listen with a subtle intellect. This is not knowable even after hearing with an intellect having a life of indifference.

Note: ताटस्थ्यप्राणा धीः *refers to the intellect whose attention is directed outwards instead of investigating into its own nature.*

यावदेतद्धि विज्ञानमनुदाहृतमात्मनि।
तावत् सहस्रशः प्रोक्तं श्रुतं चापि निरर्थकम् ॥८०॥

80. As long as this knowledge is indeed not uttered within oneself, so long what is said or heard thousands of times is useless.

Note: The purport is that the mind should, by delving into itself, discover its own origin so that the Reality may reveal itself as the "I" bereft of the mind and the world.

यथा कश्चित् स्वकण्ठस्थं मुक्ताहारं प्रमादतः।
अविज्ञाय हृतं चौरैर्मन्यते मूढभावतः ॥८१॥
प्रबोधितोऽपि स पुनः कण्ठेऽस्तीति हि केनचित्।
स्वात्मानमनुदाहृत्य यावत्कण्ठं न पश्यति ॥८२॥
तावन्नाप्नोति कण्ठस्थं हारं सूक्ष्मविमर्श्यपि ॥८३ (a)॥

81-83(a). As someone, not knowing the pearl-necklace which is on his own neck on account of inattention, thinks that it has been taken away by thieves due to his confused state and though informed again by somebody that it is on his neck, as long as he does not see his neck, not having declared to himself (the existence of the necklace), so long, he does not obtain the necklace on his neck, though having subtle reasoning –

एवं मुनिसुतात्मानं स्वस्वभावं निशम्य च ॥८३ (b)॥
भूयोऽतिनिपुणोऽप्यन्तरात्मानमनुदाहरेत्।
यावत् तावद् बहिः कुत्र कथं तद्विदितं भवेत् ॥८४॥

83(b)-84. Son of the sage! So, having heard repeatedly (about) the Self and one's own essential nature, as long as one does not declare his own inner self (to himself by enquiry within), so long, though he is exceedingly clever, how can it be known externally and where?

Note: The central message of all the verses from 80 to 84 is the absolute necessity of diving within one's own self by the complete stilling of the outgoing mind, so that the essential nature of the Self may reveal itself or, as stated, may declare itself as the Reality or Pure Consciousness.

यथा हि दीपो विषयान् प्रकाशयति सर्वतः।
स्वयं प्रकाश्यतां नैति क्वचिद्दीपस्य कस्यचित् ॥८५॥
प्रकाशते स्वयं चैवानपेक्ष्यान्यं प्रकाशकम्।
एवं सूर्यादयः सर्वे प्रकाशकतया स्थिताः ॥८६॥

85-86. As a lamp indeed illuminates objects on all sides, but, does not itself go to the state of being illuminated by some (other) lamp anywhere and it shines by itself alone without standing in need of another illuminator, so, the sun and the others, all exist with the nature of the illuminator.

एवं च किं दीपमुखा अप्रकाश्यत्वहेतुतः।
न सन्ति न प्रकाशन्त इति वक्तुं हि युज्यते ॥८७॥

87. Thus, is it indeed proper to say that the lamp and the rest, on account of their not having the nature of the illuminated, do not exist or do not shine?

एवं प्रकाश्यभूतेषु सत्सु दीपमुखेषु वै।
अत्यन्तमप्रकाश्यं यच्चित्तत्त्वं तत्कुतो वद ॥८८॥
असंवेद्यं प्रकाशेत चेत्यत्र विचिकित्सितम्।
तस्मात् त्वमन्तर्मुखया दृष्ट्या सम्यग् विचारय ॥८९॥

88-89. Thus, when there are the lamp and the rest which have become the illuminated (on account of their being revealed by Consciousness), tell me why there is doubt regarding this principle of Pure Consciousness which is unknowable and completely unilluminable, (and yet) can shine? Therefore, you investigate well with your perception turned inward.

चिच्छक्तिरेषा परमा त्रिपुरा सर्वसंश्रया।
सर्वावभासिनी कुत्र कदा वा न प्रकाशते ॥९०॥

90. This Supreme Consciousness-Power is Tripurā (the Transcendental One) who is the dwelling-place (or substratum) of all

(as a mirror is for the reflection). Where or when that (Supreme Consciousness), which makes everything appear (or manifest), does not shine?

यदा सा न प्रकाशेत प्रकाशेत तदा नु किम्।
अप्रकाशेनापि सैव चितिशक्तिः प्रकाशते ॥९१॥

91. When it cannot shine, then, what can shine? Even by not shining, that Consciousness-Power alone shines.
Note: In deep sleep and similar states, nothing shines. Yet, one is aware of the absence of consciousness during sleep as confirmed by such statements as "I slept well. I was not conscious" on waking. Otherwise, how can one know the absence of consciousness?

अप्रकाशो यथा भाति सा न भायात् कथं वद।
भाति चेत् सा कथं भाति विमृशैतत् सुसूक्ष्मतः ॥९२॥

92. Say, how that (Pure Consciousness) cannot shine as the absence of light (or consciousness) shines (during sleep and the like)? If that (Pure Consciousness) shines, how does it shine? Investigate this subtly.

Note: Even the state of absence of awareness is illuminated by Consciousness. How can it not shine by itself? If it does, examine whether there is any illuminator at all for that self-shining Consciousness. This is the purport.

अत्र सर्वे न पश्यन्ति कुशला अपि पण्डिताः।
अनन्तदृष्टयस्तेन मोहिताः संसरन्ति च ॥९३॥

93. In this matter, all learned men who do not have their perception turned inward do not know, though they are clever. Because of that, they move about (in worldly life) deluded.

यावद् दृष्टिः प्रवृत्तिं तु न परित्यज्य तिष्ठति।
तावदन्तर्दृष्टिताऽपि न स्यादेव कथञ्चन ॥९४॥

94. As long as the perception (or the mind) does not exist abandoning activity (or imagination), so long, there cannot be the state of inwardness of perception on any account.

यावन्नान्तर्दृष्टिमेति तावत्तां न प्रपश्यति।
अन्तर्दृष्टिर्निरीहा स्यात् सेहायाः सा कथं भवेत् ॥९५॥

95. As long as one does not arrive at inwardness of perception, so long, he does not realize that (Pure Consciousness). Inwardness of perception should be absence of activity (or absence of thought-constructs in the mind). How can that (inwardness) arise for that perception (or the mind) accompanied by activity (or thought-constructs)?

परिहृत्य तु तां सम्यक् स्वभावमुपसंश्रय।
क्षणं स्वं भावमाश्रित्य निर्विमर्शस्ततः परम् ॥९६॥
विमृश्य स्मरणद्वारा ततो वेत्सि समस्तकम्।
असंवेद्यं सुवेद्यं च तदेवं तत्त्वमुच्यते ॥९७॥

96-97. Abandoning that (activity) completely, resort to your own essential nature. Resting upon your own nature for a moment, void of reflection (or thinking), and reflecting on (that state) thereafter through memory, you will know then everything, namely, why that principle (or Pure Consciousness) is described thus as unknowable and knowable.

विदित्वैवमवेद्यं च प्राप्नुयादमृतां स्थितिम्।
एतत्तेऽभिहितं सर्वं मुनिपुत्र नमोऽस्तु ते ॥९८॥

98. Thus having known the unknowable, one can attain the immortal state. Son of the sage! All this has been declared to you. My salutations to you.

व्रजाम्यहं त्वया चैतन्न विज्ञातं सकृच्छ्रुतेः।
बोधयिष्यति त्वामेष राजा बुद्धिमतां वरः ॥९९॥
पृच्छ भूयः संशयं ते सर्वं छेत्स्यति वै नृपः ॥१००(a)॥

99-100(a). I am going. This (knowledge) cannot be understood by you by hearing it once. This king (Janaka), the best among the intelligent, will teach you. Ask him again. The king will remove all your doubts.

इत्युक्त्वा पूजिता राज्ञा प्रणता च सभासदैः ॥१००(b)॥
वातनुन्नाभ्रलेखेव क्षणादन्तर्द्धिमाययौ।
एतत्तेऽभिहितं राम वेदनप्रक्रियाऽऽत्मनः ॥१०१॥

100(b)-101. Having said thus, honoured by the king and saluted by the members of the assembly, she disappeared in a moment like a streak of cloud driven away by the wind. Rāma! This, which has been mentioned to you, is the way of knowing the Self.

षोडशोऽध्यायः

Chapter 16

श्रुत्वैतद् भार्गवो रामः प्राप्य विस्मयमान्तरे।
भूयः पप्रच्छात्रिसूनुमवितृप्तः कथाश्रुतेः ॥१॥

1. Having heard this, Paraśurāma, attaining to astonishment within his mind, asked Dattātreya again, not satisfied by hearing the story.

भगवन्नद्भुतं ह्येतच्छ्रुतं वृत्तं पुरातनम्।
भूयः पप्रच्छ राजानमष्टावक्रो महामुनिः ॥२॥
यद्राजा प्रत्युवाचैनं तच्च मे वद सर्वशः।
अहोऽद्भुतं समाख्यानं न क्वचिच्च मया श्रुतम् ॥३॥

2-3. Holy One! Wonderful is this ancient story heard by me. Tell me completely what the great sage Aṣṭāvakra asked the king again and also that which the king spoke in reply. Ah! Wonderful is this story. It has not been heard by me anywhere.

विज्ञानवृत्तसर्वस्वं दयया वद मे गुरो।
इत्येवमनुयुक्तोऽथ दत्तात्रेयो महामुनिः ॥४॥
भार्गवाय समाचख्यौ कथां परमपावनीम्।
शृणु भार्गव यत्प्रोक्तं जनकेन महात्मना ॥५॥

4-5. Venerable Guru! Tell me out of compassion everything of this account relating to Knowledge. Thus asked, Dattātreya, the great sage, then narrated the most purifying story to Bhārgava: Bhārgava! Hear what was explained by the exalted Janaka.

निर्गतायां तु तापस्यामष्टावक्रो मुनेः सुतः।
संवृतो बहुभिर्विप्रैः समेत्य नृपपुङ्गवम् ॥६॥

पप्रच्छ यत्तु तापस्या संक्षिप्योक्तं महार्थकम्।
तदुच्यमानं तु मया सम्यक् शृणु समाहितः ॥७॥

6-7. When the ascetic had gone away, Aṣṭāvakra, the son of the sage, surrounded by many Brāhmaṇa-s and approaching the best of kings asked about the important subject which was told by the ascetic, abridging it. Hear completely with concentration what is being told by me.

राजन् विदेहाधिपते तापस्योक्तं तु यत्तया।
तदहं नाविदं सम्यक् संक्षेपोक्तत्वहेतुतः ॥८॥

8. King of the Videha-s! I did not understand well what was told by that ascetic on account of its having been told briefly.

कथं विद्यामवेद्यं तत् समाचक्ष्व दयानिधे।
एवं जनक आपृष्टः प्राह तं विस्मयन्निव ॥९॥

9. Storehouse of compassion! How can I know that unknowable? Tell me. Thus asked, Janaka said to him as if smiling.

मुनिपुत्र शृणु वचो मया यत् प्रोच्यतेऽधुना।
नावेद्यं सर्वथा तद्धि वेद्यं चापि न सर्वथा ॥१०॥

10. Son of the sage! Hear the words which are spoken by me now. That is indeed not unknowable altogether, nor is it knowable also entirely.

अवेद्यं चेत् सर्वथैव तद् गुरुः किं वदेद्वद।
गुरुरावेदयेत्तत्त्वमत आदौ गुरुं श्रयेत् ॥११॥

11. If it is entirely unknowable only, then, say, what can the Guru communicate? The Guru can communicate the True Principle. Therefore, let one approach a Guru at first.

एतद्वेदनमत्यन्तं सुलभं दुर्लभं च हि।
यः परावृत्तदृष्टिः स्यात्तस्य तत् सुलभं भवेत् ॥१२॥
यः पराग्दृष्टिरेवास्ते तस्य तच्चातिदुर्लभम् ॥१३ (a)॥

12-13(a). This Knowledge is extremely easy of attainment and is indeed also difficult to be attained. It can be easy for him whose perception (or mind) may be turned back (on itself searching its source). It can also be extremely difficult of attainment for him who lives with his perception (or mind) directed outwards only.

अनिरूप्यं केवलं तदवेद्यमपि सर्वथा ॥१३ (b)॥
कथञ्चिदन्यरूपेण निरूप्यं वेद्यमप्युत ॥१४ (a)॥

13(b)-14(a). That is entirely indeterminable and also completely unknowable. Somehow, in a different manner, it is also determinable and knowable.

यद्यद् दृश्यं पश्यसीह तेन तद्वेद्यमुच्यते ॥१४ (b)॥
यत्तेऽवभासते किञ्चित् तद्विभावय सद्धिया।
भानशक्तिर्भास्यहीना सर्वभानसमाश्रया ॥१५॥

14(b)-15. Whatever visible object you see here, it is declared as knowable by that (Reality). Whatever appears to you, perceive it with a pure and steady intellect. The power of perception (or knowledge) bereft of the perceivable (or knowable), is the resort or substratum of all perception (or knowledge).

Note: The True Principle is Universal Knowledge or Consciousness which is undivided by place, time and form. A little of this Knowledge may appear, say, as a pot. There are two aspects of the knowledge of a pot: (a) Pot, (b) Knowledge . There, the pot is the perceivable (or knowable) object. Knowledge is pure perception or Consciousness. That Knowledge of the nature of pure perception is called the power of perception. That is bereft of the perceivable object. That is the basis or substratum of all perception; indeed it is Knowledge or Perception itself.

सैव तत्तत्त्वमित्येव विजानीहि मुनेः सुत।
वेद्यमेव न वित्तिः स्यात् स्वतो यन्न प्रकाशते ॥१६॥

16. Son of the sage! That Knowledge (or Perception) alone is the True Principle. Know this surely. The knowable alone cannot be knowledge, since it does not shine by itself.

वित्तिरन्या यया वेद्यं वेद्यते न स्वतः क्वचित्।
वेद्यं विभिन्नरूपं वै वित्त्यैव वेद्यते खलु ॥१७॥

17. Knowledge, by which the knowable is known and not by itself anywhere, is different from (the knowable). The knowable having different forms is surely known by knowledge alone.

तत्तद्रूपविभेदेन वित्तिर्नो भिद्यते क्वचित्।
भेदो हि वेद्यधर्मः स्यान्न वित्तिं संस्पृशेत् क्वचित् ॥१८॥

18. Knowledge is not divided by the difference in the forms (of the knowable objects) anywhere. Difference can only be the characteristic property of the knowable. It cannot touch Knowledge anywhere.

यत आकारभेदो हि वेद्यपक्षे विभासते।
पश्य वेद्यं पृथक्कृत्य बुद्ध्याऽऽकारविवर्जिताम् ॥१९॥

19. Since difference in form appears only in the case of the knowable objects, perceive (or realize) with your pure intellect (free from thought-constructs) the formless (Knowledge) having separated the knowable.

बिम्बानुकृतिरादर्शो यद्वत् तद्वदियं चितिः।
दृश्याकारधृतेर्नानारूपतां प्रतिपद्यते ॥२०॥

20. As a mirror has the resemblance of the reflected image, so

does this Consciousness attain manifoldness of form on account of bearing the form of visible objects.

एवं वित्तिरियं वेद्या वेद्यव्यावृत्तरूपतः।
न तु स्वभावतो वेद्या सा वित्तिर्विश्वसंश्रया ॥२१॥

21. Thus, this Knowledge is knowable through its natural state withdrawn from the knowable objects. But, that Knowledge which is the substratum of the universe is not naturally knowable (i.e., one cannot know "this is knowledge; it is of such kind").

Note: When all knowables are negated, what remains is Pure Knowledge.

यत एतद्वेदितुः स्याद् रूपं तस्मान्न वेद्यते।
विमृशाष्टावक्र रूपं निजमेवंविधं स्फुटम् ॥२२॥

22. Since this (Knowledge) should be of the nature of that which makes (objects) known, consequently, it is not known (i.e., it cannot be the object of knowledge). Aṣṭāvakra! Investigate clearly your own natural state of such a kind.

न त्वं शरीरं प्राणो वा मनो वाऽप्यस्थिरत्वतः।
शरीरं धातुनिकरं तत्ते रूपं कथं भवेत् ॥२३॥

23. You are not the body or the vital energy, nor even the mind on account of their instability. The body is a collection of primary ingredients. How can it be your (real) nature?

तच्चान्यविषयाभासे त्वहंधियमतिव्रजेत्।
एवं प्राणो मनोऽपि स्यादहंबुद्धिव्यतिक्रमात् ॥२४॥

24. Moreover, that body would pass over the notion of "I" on the appearance of other objects. So would the vital energy and the mind also do on account of deviating from (or disregarding) the I-notion.

Note: Everybody associates the body, sense-functions or the mind with the I-notion. While some object is being experienced, this I-notion does not exist in relation to the body, senses or the mind. When an object is seen, there is no awareness of the eyes. When a sound is heard, there is no awareness of the ears. When any object is experienced, there is no awareness of the body. When the body or the breath or the mind is experienced one is aware as ''my body or my breath or my mind''. Thus, all these are not the Self which always shines as the pure ''I'' bereft of these objects.

अहंबुद्धिं न व्यतीत्य तिष्ठत्येषा परा चितिः।
तस्माच्चितिः सर्ववेत्त्री त्वमष्टावक्र तत्त्वतः ॥२५॥

25. This Supreme Consciousness does not exist passing beyond the ''I-consciousness''. Aṣṭāvakra! Therefore, you are, in reality, that Consciousness which is all-knowing.

पश्य प्रत्यावृत्तचक्षुः स्वात्मानं केवलां चितिम्।
आदेशकाल एव स्वं पश्यन्त्युत्तमबुद्धयः ॥२६॥

26. Perceive your own Self which is Pure Consciousness with the perceiving (mind) turned back (on itself to search for its own source). Those possessed of superior intelligence perceive the Self just at the time of teaching.

चक्षुर्नैतद् गोलकं ते मनश्चक्षुरुदाहृतम्।
येन पश्यसि स्वप्नेषु तच्चक्षुर्मुख्यमुच्यते ॥२७॥

27. This ''eye'' (or the faculty of seeing) is not your external organ. The mind is declared as the ''eye''. That ''eye'' is said to be the chief one, by which you see in dreams.

तस्य प्रत्यावृत्तिरपि प्रोच्यते शृणु भूसुर।
अप्रत्यावृत्तचक्षुर्वै नैव पश्यति किञ्चन ॥२८॥

28. Brāhmaṇa! Listen. The turning back of that mind is also being explained. One whose mind is not turned back (inwards) does not surely perceive (or realise) anything.

दिदृक्षुश्चक्षुषा किञ्चित्तदन्येभ्यो ह्यशेषतः।
प्रत्यावृत्य दृढं तस्मिन्नेव संयोजयेद्यदि ॥२९॥
तदा तद्भासते स्पष्टं नान्यदा तु कदाचन।
अन्यदा तु पुरोवृत्ति न स्पष्टं भासते क्वचित् ॥३०॥

29-30. If one wishing to see something with the eye, fixes it firmly on that alone turning it back completely from other things, then, it appears clearly; but not in any other case at any time. On the contrary, in any other case, (even) a thing existing in front does not appear clearly anywhere.

अभातकल्पमेव स्यादप्रत्यावृत्तचक्षुषा।
एवं श्रोत्रत्वगादीनां भूदेवावेहि संस्थितिम् ॥३१॥

31. With the eye (or the mind) not turned back (from other objects), it would only be nearly equal to a thing that has not appeared. Brāhmaṇa! Thus, you understand (also) the state of the organs of hearing, touch and the rest.

मनसाऽप्येवमेव स्यात् सुखदुःखावभासनम्।
नाप्रत्यावृत्तमनसा किञ्चिद् वेदितुमर्हति ॥३२॥

32. The manifestation of happiness and sorrow through the mind would also be like this. One cannot feel (or experience) something with a mind which has not been turned back (from other objects).

तस्मात्तदेकपरता परावृत्तिश्च चक्षुषः।
प्रत्यावृत्तं मनः शुद्धं निजरूपावभासकम् ॥३३॥

33. Therefore, sole absorption in that alone (i.e., in the thing

desired to be experienced) and the turning back of the eye or the mind (from other objects) (is required for the experience of the desired object). The pure mind (free from thoughts) turned back (on itself) is what makes one's real nature manifest.

अत्र ते सम्प्रवक्ष्यामि शृणु तन्नियतान्तरः।
अगोचरश्चेदात्माऽसौ मनसा गोचरोऽपि च ॥३ ४॥

34. I shall explain to you in this matter. Hear that with a controlled mind. If that Self is imperceivable by the mind, it is also attainable by the mind.

अत्र मुह्यन्ति बहवः श्रुत्यागमविवेचकाः।
मनोगोचरता बाह्ये द्विप्रकारेण संस्थिता ॥३ ५॥

35. In this matter, many who ascertain (the import of) the Veda and Āgama scriptures are perplexed. Perceivability by the mind exists in two ways in external objects.

आद्याऽन्येभ्यः परावृत्तिः परा तत्परता भवेत्।
अन्येभ्यस्तु परावृत्तिमात्रेऽपि मनसः सति ॥३ ६॥
न किञ्चिद्भासयेद्वस्तु तटस्थावसरेषु यत्।
तस्मात् तत्परताऽप्यत्र व्यापारो मानसः परः ॥३ ७॥

36-37. The first would be turning back from other (objects) and the other, sole absorption in it. But, even when there is the mere turning back of the mind from other objects, no object whatever, which is standing aloof at that time, can appear. Therefore, here (in the matter of experiencing objects), even sole absorption in it is the other mental effort (required).

एवं व्यावृत्तभावानां व्यापारद्वयभासनम्।
अव्यावृत्ता चितिर्यस्मात् तस्मान्नात्र तथा भवेत् ॥३ ८॥

38. Thus for objects which are separated (from the Self), there is

manifestation through the two efforts (of the mind, mentioned above). Since Consciousness is not (so) separated, it cannot therefore be so in this case.

अन्येभ्यस्तु परावृत्तिमात्रेणैवावभासयेत्।
यथा पुरःस्थितादर्शे किञ्चिद्दर्शनहेतवे ॥३ ९॥
अन्येभ्यस्तु परावृत्तिराभिमुख्यं च तस्य वै।
अपेक्ष्यते दर्पणस्य प्रतिबिम्बदिदृक्षुणा ॥४ ०॥
गगनं दर्पणे द्रष्टुं यदा समभिवाञ्छति।
तदाऽन्येभ्यः परावृत्तिमात्रेण हि कृतार्थता ॥४ १॥

39-41. But (the mind) can reveal the Self (that is Consciousness) just by its mere turning back from other objects. As, for the purpose of seeing something in a mirror which is in the front, the turning back of that mirror from other objects and its direction towards (the object to be reflected) is indeed required by one desiring to see the reflected image and when he desires to see the sky (or space) in the mirror, then there is indeed the accomplishment of his purpose by the mere turning back (of the mirror) from other objects, (so it is in this case).

गगनं सर्वतो व्याप्तं दर्पणे सर्वदा स्थितम्।
अव्यावृत्तं किन्तु चान्यैरभिच्छन्नं न भासते ॥४ २॥

42. The sky (or space) is pervading everywhere. It is existing always in the mirror and is not excluded. But, it does not appear, being covered over by other reflected images.

सर्वाश्रयं सर्वगतमपि तैश्छादितं यतः।
अतस्तेभ्यः परावृत्तिमात्रेणैव विभासते ॥४ ३॥

43. Though (the space reflected in the mirror) is the substratum of all (reflected images) and existing everywhere (in the mirror), since it is covered over by those (reflected images), it appears just by the mere turning back from those (reflected images).

एवं चितिः सर्वगता सर्वाश्रयतया स्थिता।
सर्वकाले समा पूर्णा मनसि व्योमवद् द्विज ॥४४॥

44. Brāhmaṇa! Thus, Consciousness is all-pervading and is existing as the substratum of all. It is the same at all times and is filled up in the mind like the space (within the mirror).

तस्मादन्यपरावृत्तिमात्रं मनस इष्यते।
पश्य विप्र चितिः कुत्र कदा नास्त्यवभासिनी ॥४५॥

45. Therefore, only turning back of the mind from other objects is prescribed (for the realization of the Self). Brāhmaṇa! Consider where and when the shining Consciousness does not exist.

Note: Consciousness pervades the mind always. If it is turned back from objects, it naturally rests in its own true state (which is Pure Consciousness) without effort (in the form of directing the mind towards it).

यदा यत्र च सा नास्ति न यदा नापि यत्र च।
तस्माच्चिदात्मावभासे मनसोऽन्यपरावृत्तिः ॥४६॥
केवलाऽपेक्षिता नैवाभिमुख्यं नूतनं क्वचित् ॥४७(a)॥

46-47(a). When and where It (Consciousness) does not exist, there is neither ''when'' nor ''where''. Therefore, in the manifestation of the Self that is Consciousness, the mere turning back of the mind from other objects is required and not at all a new direction (of the mind) towards it anywhere.

आभिमुख्याभावहेतोरेवावेद्यत्वमिष्यते ॥४७(b)॥
अत एव शुद्धमनोवेद्यं तत्तत्त्वमुच्यते।
अन्येभ्यस्तु परावृत्तिरेव शुद्धिर्हि मानसी ॥४८॥
एतदेव परं तत्त्वज्ञाने साधनमुच्यते ॥४९(a)॥

47(b)-49(a). The unknowable nature (of Consciousness) is accepted only on account of its not being in front (of the mind as

a perceivable entity). For this very reason, that True Principle is declared as knowable by a pure mind. But, mental purity is indeed the mere turning back (of the mind) from other objects. This alone is called the highest means in knowing (or realizing) the True Principle.

यावन्नहि मनः शुद्धं तावज्ज्ञानं कथं भवेत् ॥४९(b)॥
शुद्धे मनसि वै ज्ञानं कथं वा न भवेद् ध्रुवम्।
उपक्षीणं सर्वमत्र साधनं तस्य शोधने ॥५०॥

49(b)-50. As long as the mind is indeed not pure, so long how can there be Knowledge? When the mind is pure, how cannot everlasting Knowledge be born? In the purification of that (mind), all the means here are exhausted (or have vanished).

कर्म वोपासनं वाऽपि वैराग्यादिकमेव वा।
मनसः शोधने एव विनियुक्तं न चान्यथा ॥५१॥

51. Religious rites, religious meditation, or even asceticism and the like are used only in the purification of the mind and not otherwise.

तस्माच्छुद्धेन मनसा भासते तत्परं वपुः।
इति राज्ञेरितं श्रुत्वा त्वष्टावक्रः पुनर्जगौ ॥५२॥

52. Therefore, that Supreme Essence shines through a pure mind. Thus having heard what was told by the king, Aṣṭāvakra spoke again.

राजंस्त्वयोक्तमन्येभ्यः परावृत्तिर्हि मानसी।
केवला चेत् सा परा चिद् मनसा प्रविभासते ॥५३॥

53. King! If there is mere turning back of the mind from other objects, that Supreme Consciousness shines through the mind. This has been declared by you.

तत् सुषुप्तौ विभासेत परावृत्तं मनस्तदा।
ततः किं साधनैरन्यैः सुप्तिमात्रात् कृतार्थता ॥५४॥

54. Then, (Consciousness) should shine in sleep, (since) the mind is turned back (from objects) at that time. Therefore, what is the use of other means? There is accomplishment of one's purpose through mere sleep.

इति पर्यनुयुक्तोऽथ विप्रेणोवाच भूपतिः।
समाहितः शृणु ब्रह्मन् समाधानं वदामि ते ॥५५॥

55. Then, the king, further questioned by the Brāhmaṇa said: Brāhmaṇa! I shall tell you the answer to your objection. Hear with concentration.

सत्यं सुषुप्तौ मनसः परावृत्तिस्तु सर्वथा।
लीनं मनस्त्वं चाप्यस्य कथं तामवभासयेत् ॥५६॥

56. Truly, there is turning back of the mind (from objects) completely in sleep. The mind-nature (or ability to manifest objects) of the mind is dissolved (in sleep, being covered by darkness or Tamas). How can it manifest Pure Consciousness?

कज्जलेन समालिप्ते दर्पणे गगनं नहि।
अन्येभ्यस्तु परावृत्तिमात्रेण भासते क्वचित् ॥५७॥

57. When a mirror is covered with soot, space does not at all appear (by reflection) anywhere by the mere turning back (of the mirror) from other objects.

एवं विलिप्ते मनसि निद्रयाऽन्यपरावृत्तेः।
अयोग्यत्वादेव मनो भासयेन्न चितिं क्वचित् ॥५८॥

58. Thus, when the mind is covered by (the darkness of) sleep, just on account of its turning back from other objects, the mind

cannot manifest (or reveal) Pure Consciousness anywhere, on account of its unfitness.

अन्यथा लोष्टकुड्यादेरपि भायात् कुतो न सा।
तस्माद्योग्येन मनसा शुद्धेन भासते हि सा ॥५९॥

59. Otherwise, why cannot that (Consciousness) shine through a lump of earth, a wall and the like? Therefore, that (Consciousness) shines through a fit and pure mind alone.

अतः सद्योजातशिशोर्भासते नहि किञ्चन।
अथापि शृणु वक्ष्यामि मषीलिप्ते हि दर्पणे ॥६०॥
अलक्षितं चापि मषीप्रतिबिम्बनमस्ति वै।
संश्लेषान्न विलक्ष्येत स्वभावस्यानपोहनात् ॥६१॥

60-61. Therefore, nothing whatever shines, for instance, for a just born infant. Then, hear what I shall tell you. In a mirror covered by ink, even though the reflection of the ink is not seen, it indeed exists on account of the non-removal of its (the mirror's) own nature. It cannot be seen on account of contact (of the mirror with ink).

तथा मनः सुषुप्तिस्थं संश्लिष्टं निद्रयैव हि।
अतोऽन्येभ्यः परावृत्तेरभावाद् भासयेन्न ताम् ॥६२॥

62. So also, the mind which is in the state of sleep is united with sleep alone. Therefore, on account of not turning back from other (objects), it (the mind) does not manifest (or reveal) that Consciousness.

Note: Like the mirror covered by ink, the mind is united with (or covered by) the darkness of sleep. Therefore, the complete withdrawal from objects is absent since the mind is still joined to the darkness of sleep as the mirror is united with the ink.

अतो निद्रास्मृतिरपि व्युत्थितस्य हि सम्भवेत्।
मूढताऽपि च या तस्यां दशायामनुभूयते ॥६ ३॥

63. Therefore, (on account of the mind grasping the darkness of sleep), there can be the remembrance of sleep for one who has woken up, and also of the insensibility which is experienced in that state.

तत्ते सम्यक् प्रवक्ष्यामि शृणु सम्यक् समाहितः।
मनसस्तु द्विधाऽवस्था प्रकाशामर्शभेदतः ॥६ ४॥

64. I shall tell you completely about that (nature of sleep and absorption in Pure Consciousness). Hear well with concentration. The state of the mind exists in two ways, Light (or Pure Knowledge) and Deliberation.

बहिरर्थेषु विश्रान्तिर्या प्रकाशः स उच्यते।
यस्तद्विचारः स्वस्मिन् वै स विमर्श उदाहृतः ॥६ ५॥

65. That is called Light (or Prakāśa – Pure Knowledge) which is (mere) resting on objects outside. That is declared as Deliberation (or Vimarśa) which is investigation within (the mind) itself.

प्रकाशो निर्विकल्पः स्याद् वस्तूनामविभेदतः।
विमर्शः शब्दसम्भेदाद् विभेदात् सविकल्पकः ॥६ ६॥

66. Light (or Pure Knowledge) would be without thought-constructs on account of absence of division of objects. Deliberation would be accompanied by thought-constructs on account of division due to the mixing of words.

अयमेवंविध इति शब्दसम्भेदवर्जितः।
वस्तुदर्शनरूपोऽसौ प्रकाशो निर्विकल्पकः ॥६ ७॥

67. That Light (or Knowledge) which consists of the (mere) perception of the object and is bereft of the mixing of words such as ''this is of such a kind'', is Nirvikalpa (or without thought-constructs).

अयमेवंविध इति वस्तुदर्शनमूलकः।
शब्दसम्भिन्नरूपोऽसौ विचारात्मावभासनः ॥६ ८॥

68. That which appears with the nature of investigation and has the characteristic of being combined with words such as ''this is of such a kind'' and which has the (mere) perception of objects as its origin (or cause), (is Savikalpa or accompanied by thought-constructs).

आन्तरोऽभिनवोऽन्यो वा विमर्श इति कीर्तितः।
तत्र योऽभिनवाभासः स प्रोक्तोऽनुभवात्मकः ॥६ ९॥

69. Deliberation (of such a kind) is declared as internal (or dependent on mental imagery) and is either new or another. There, that appearance which is quite new, is said to be of the nature of experience.

अन्यः स्मृत्यनुसन्धानात्मकः संस्कारसम्भवः।
एवं मनो द्विप्रकारशक्तियुक्तं सदा स्थितम् ॥७०॥

70. The other, which is of the nature of remembrance and investigation, is born of impressions on the memory (due to previous experiences). Thus, the mind always exists possessing two kinds of power (Prakāśa – Knowledge and Vimarśa – deliberation or thought-constructs).

निद्राप्रकाशरूपाऽसौ सुषुप्तिश्चिरसंस्थिता।
जागराऽऽमर्शबहुला चेत्यमूढदशोच्यते ॥७१॥

71. That sleep, staying for a long time (unlike momentary cognitions), is of the nature of Light (or Knowledge free from

thought-constructs) pertaining to sleep. But, the waking state is one having numerous deliberations (or thought-constructs) and is thus called a state which is not insensible (Amūḍhadaśā).

प्रकाशनिबिडा यस्मात् सुषुप्तिर्मूढतात्मिका।
अत एव हि दीपादेः प्रकाशनिबिडत्वतः ॥७२॥
निश्चिता मूढता सर्वैर्विद्वद्भिरपि सर्वथा ॥७३ (a)॥

72-73(a). Since sleep is dense with Knowledge free from thought-constructs, it is of the nature of insensibility. For this very reason, only on account of the denseness of the light of a lamp and the like (i.e., the absence of thought-constructs), its insensibility is determined by all, even by learned men, at all times.

निद्रा प्रथमजाऽव्यक्तं महाशून्यमिहोच्यते ॥७३ (b)॥
नास्ति सामान्यपदवी सुषुप्तिस्तत्प्रकाशनम् ॥७४ ॥(a)॥

73(b)-74(a). Sleep is the Unmanifest (state) which appeared first (at the time of Creation) and is here called the Great Void. (The knowledge) ''is not'' is a common state (i.e., it signifies the general absence of knowables). Sleep is what makes known (or illuminates) that absence.

Note: A person who has woken from sleep remembers that he did not know anything in sleep. So, the general absence of knowables was illuminated (or made known) in sleep.

वस्तुदर्शनकालेऽपि जाग्रत्येवंविधं मनः ॥७४ (b)॥
किन्तूत्तरक्षणोद्भूतविकल्पौघैस्तिरोहितम् ॥७५ (a)॥

74(b)-75(a). Even at the time of (the mere) perception of objects in the waking state, the mind is of such a kind (i.e., it is free from thought-constructs). But it is concealed (or removed from experience) by a multitude (or a flood) of thought-constructs born in the subsequent moment.

Note: The Nirvikalpa state (or the state free from thought-constructs) is not uncommon in the waking state, though momentary in nature.

सुषुप्तावव्यक्तशक्तिप्रकाशनिबिडत्वतः ॥७५ (b)॥
मनो विलीनमित्येवं विविञ्चन्ति विवेचकाः।
वस्तुदर्शनकालेऽपि चैवं लीनं मनो भवेत् ॥७६ ॥

75(b)-76. The discerning ones describe that, on account of the denseness of manifestation of the power of the Unmanifest (or the Great Void), the mind is dissolved in sleep. Even at the time of (the mere) perception of objects, the mind would vanish (or be dissolved) in this manner (though momentarily).

शृणु ब्रह्मन् रहस्यं ते वक्ष्यामि स्वानुभूतितः।
यत्र मुह्यन्ति विद्वांसोऽप्यतिसूक्ष्मविवेचकाः ॥७७॥

77. Brāhmaṇa! Listen. I shall tell you, in accordance with my experience, the secret where even learned men who discern extremely subtle things are perplexed.

निर्विकल्पसमाधिश्च सुषुप्तिर्वस्तुदर्शनम्।
त्रयमेतच्चैकविधं प्रकाशनिबिडत्वतः ॥७८॥

78. Nirvikalpa Samādhi (or complete absorption in the Self that is Pure Consciousness), sleep and the (mere) perception of objects, all these three are of the same kind on account of the denseness of Light or (the revealing power of) Consciousness.

Note: The non-appearance of thought-constructs or the Nirvikalpa state is common to all the three states where Pure Consciousness shines without limitations.

विमर्शभेदाद् भेदो हि लक्ष्यते व्यावहारिकैः।
तत्र हेतुर्भास्यभेदादित्येव प्रविनिश्चयः ॥७९॥

79. Only on account of the difference in investigation (after the experience of these states), a distinction is observed (in the states) by practical people. The cause there arises out of the difference in the illuminated entities (or the objects made known). Thus alone is the ascertainment.

समाधौ केवलचितिः सुप्तावव्यक्तमेव च।
दर्शने भिन्नभासो हि भास्यमेवं त्रिधा स्थितम् ॥८०॥

80. The object made known exists in three ways, as Pure Consciousness in Samādhi, the Unmanifest in sleep and divided appearance alone in (mere) perception (of objects).

Note: Though Pure Consciousness is not a knowable object being illuminated by another, it reveals itself in a pure mind (free from thought-constructs) and is thus considered as knowable in a secondary sense.

भास्यभेदेऽपि भासस्तु केवलं निर्विकल्पकः।
अतः प्रकाशनिबिड इत्येव संप्रचक्षते ॥८१॥

81. Even when there is difference between the knowable entities, the Light or Knowledge (which is self-revealing) is entirely free from thought-constructs. Therefore, it (the state experienced) is only considered as dense with Light (or Knowledge).

समाधिश्च सुषुप्तिश्च चिरकालभवत्वतः।
अनन्तरं स्पष्टतया सर्वैरपि विमृश्यते ॥८२॥

82. Samādhi (or complete absorption in the Self that is Pure Consciousness) and sleep, on account of their remaining for a long time are thought of by all clearly afterwards.

क्षणिकत्वाद् दर्शनं तु स्पष्टं न हि विमृश्यते।
एवं समाधिः सुषुप्तिश्च क्षणिका न विमृश्यते ॥८३॥

83. But, on account of its momentariness, (mere) perception is not thought of clearly (afterwards). Thus, momentary Samādhi and sleep are (also) not reflected on (afterwards).

सुषुप्तिः क्षणिका तद्वत् समाधिरपि विद्यते।
सुषुप्तिर्लक्ष्यते सूक्ष्मदृग्भिः परिचयात् खलु ॥८४॥
समाधिस्त्वपरिचयात् सूक्ष्मो न हि विमृश्यते ॥८५(a)॥

84-85(a). Momentary sleep and like that (momentary) Samādhi also occurs. Such sleep is surely observed by those having subtle perception on account of frequent repetition. But, Samādhi, which is subtle, is surely not reflected on due to absence of familiarity.

सर्वेषां प्राणिनां ब्रह्मन् व्यवहारदशास्वपि ॥८५(b)॥
सूक्ष्माः समाधयः सन्ति चाव्युत्पत्त्या विभान्ति नो ॥८६(a)॥

85(b)-86(a). Brāhmaṇa! For all living beings, subtle Samādhi-s occur even during conditions of work; but, they do not come to light on account of absence of proficiency (or familiarity).

जाग्रत्यविमृशिर्या स्यात् स समाधिरुदीरितः ॥८६(b)॥
विमर्शाभावमात्रं तु समाधिरभिधीयते ॥८७(a)॥

86(b)-87(a). That is called Samādhi which is the state of absence of deliberation in the waking state. The mere absence of mental contemplation (or the absence of thought-constructs) is denoted by (the word) Samādhi.

सुषुप्तौ दर्शने चापि समाधित्वमतः स्थितम् ॥८७(b)॥
किन्तु मुख्यसमाधित्वमनयोर्नहि विद्यते।
भेदामर्शनसंस्कारगर्भितत्वान्न मुख्यता ॥८८॥

87(b)-88. Therefore, in sleep and also in (mere) perception, the nature of Samādhi exists. But, for these two (states), the nature of

the principal Samādhi does not indeed exist. They have no pre-eminence (or importance) on account of their being filled with mental impressions of (past) perceptions of difference.

दर्शनं जाग्रति भवेदविमर्शनरूपकम्।
तथाऽपि ते प्रवक्ष्यामि मुनिपुत्रादराच्छृणु ॥८९॥

89. There can be perception in the waking state which has the nature of absence of deliberation (or absence of thought-constructs). Son of the sage! Still, I shall tell you (the subtle distinction). Hear with attention.

अव्यक्तं यत्प्रथमजं नास्ति सामान्यकं हि तत्।
नास्तीत्येव हि तद्भानमत्यन्ताभावरूपकम् ॥९०॥

90. That Unmanifest, which is born first, is indeed not common. Its appearance merely as ''is not'' is indeed of the nature of absolute non-existence.

Note: The difference between sleep and Samādhi is being brought out in this and the following verses.

एषा सुषुप्तिरित्युक्ता जडशक्तिर्भवेच्चितः।
दर्शने भासमानं च नास्त्याभासपदं यतः ॥९१॥
अतः सुषुप्तिरेव स्याज्जडदर्शनसङ्गता ॥९२(a)॥

91-92(a). This is called ''sleep'' and is the power of inertness of Consciousness. Since what appears in the perception (of sleep) has as its subject non-existence (or appearance as ''is not''), therefore sleep can only be associated with the perception of inertness (or insensibility) (and cannot be Samādhi).

समाधौ भासमाना या चितिः सा ब्रह्मरूपिणी ॥९२(b)॥
भक्षिणी कालदेशानां नास्त्याभासविनाशिनी।
सर्वथाऽस्तिमयी देवी सुषुप्तिः सा कथं भवेत् ॥९३॥

92(b)-93. That Consciousness which shines in Samādhi is, in essence, Brahman (or the Ultimate Reality). It is the devourer of time and space and the destroyer of the appearance of ''is not''. How can that Goddess who entirely consists of ''is'' (or pure existence) be sleep (which is of the nature of inertness)?

तस्मात् सुषुप्तिमात्रेण न भवेद्धि कृतार्थता।
बोधयामास जनक इत्यष्टावक्रमुक्तिभिः ॥९४॥

94. Therefore, there cannot indeed be accomplishment of one's object by mere sleep. Thus Janaka taught Aṣṭāvakra through his statements.

सप्तदशोऽध्यायः

Chapter 17

श्रुत्वैवं जनकेनोक्तमष्टावक्रः पुनर्नृपम्।
पप्रच्छ यत्तद्वदामि शृणु भार्गव यत्नतः ॥१॥

1. Thus having heard what was told by Janaka, Aṣṭāvakra asked the king again. Bhārgava! Hear what I say with care.

राजन् यदुक्तं भवता व्यवहारदशास्वपि।
सूक्ष्माः समाधयः सन्तीत्येवं तन्मे वद स्फुटम् ॥२॥

2. King! Tell me clearly what was told by you that, even under conditions of work, subtle Samādhi-s occur.

दशासु कासु ते सन्ति निर्विकल्पचिदात्मकाः।
एवं तेनानुयुक्तोऽथ प्राह राजा महाशयः ॥३॥

3. Under what conditions do they, of the nature of Pure Consciousness without thought-constructs, occur? Thus asked by him, the noble-minded king said then:

शृणु ब्रह्मन् प्रवक्ष्यामि व्यवहारे समाधयः।
प्रियया सम्परिष्वक्तो नव्यया प्रथमं यदा ॥४॥
तदा न वेद बाह्यं वाऽप्यान्तरं वा क्षणं नरः।
तिष्ठेन्न निद्रयाऽऽक्रान्तः स समाधिरुदीरितः ॥५॥

4-5. Brāhmaṇa! Listen. I shall tell you about Samādhi-s during work. When a man is embraced for the first time by his new and beloved wife, then, he does not know for a moment either the external or the internal. He may not (also) be overcome by sleep (or insensibility). That is called Samādhi.

Note: ''The external'' refers to place, time, direction and the like. ''The internal'' refers to the mental modifications like happiness and sorrow.

यच्चिराद्वाञ्छितं किञ्चिदलभ्यत्वेन निश्चितम्।
अकस्मात्तस्य सम्प्राप्तिर्यदा भवति वै मुने ॥६॥
तदा न वेद बाह्यं वाऽप्यान्तरं वा क्षणं नरः।
तिष्ठेन्न निद्रयाऽऽक्रान्तः स समाधिरुदीरितः ॥७॥

6-7. Sage! When there is the acquisition suddenly of something which was desired for a long time and ascertained as not attainable, then, a man does not know for a moment either the external or the internal. He may not (also) be overcome by sleep (or insensibility). That is called Samādhi.

अतर्कितं व्रजन् क्वापि निर्भयो हृष्टमानसः।
अकस्माद् यदि सम्पश्येद् व्याघ्रादि मृत्युसम्मितम् ॥८॥
तदा न वेद बाह्यं वाऽप्यान्तरं वा क्षणं नरः।
तिष्ठेन्न निद्रयाऽऽक्रान्तः स समाधिरुदीरितः ॥९॥

8-9. If a man unexpectedly walking somewhere, fearless and with a happy mind, should suddenly see a tiger or the like equal to death (itself), then, he does not know for a moment either the external or the internal. He may not (also) be overcome by sleep (or insensibility). That is called Samādhi.

अतिप्रियं स्वपुत्रादि विभुं च गृहकर्मणि।
अरोगिणं यदाऽकस्मात् संशृणोति मृतं किल ॥१०॥
तदा न वेद बाह्यं वाऽप्यान्तरं वा क्षणं नरः।
तिष्ठेन्न निद्रयाऽऽक्रान्तः स समाधिरुदीरितः ॥११॥

10-11. When a man suddenly hears that his son or the like, extremely dear to him, capable in household duty and having no illness, is verily dead, then, he does not know for a moment either the external or the internal. He may not (also) be overcome by sleep (or insensibility). That is called Samādhi.

Note: In the examples given in verses 4 to 11, the mind deprived of deliberation (or thought-constructs) on the sudden occurrence of very great rapture, satisfaction, fear or sorrow becomes established in its own natural state at the beginning of such experiences, momentarily. This is momentary Samādhi.

अथान्यथाऽपि वक्ष्यामि समाधेः सम्भवं शृणु।
जाग्रत्स्वप्नसुषुप्तीनां मध्ये सन्ति समाधयः ॥१ २॥

12. Likewise, I shall tell you of the occurrence of Samādhi otherwise also. Listen. There are Samādhi-s in the intervals between waking, dreaming and sleep.

Note: The momentary state free from thought-constructs at the end of the waking state and before sleep, as also the one at the end of sleep and just before waking can be experienced by all through careful attention to those intervals. It may not be possible to do so in the intervals before or after dreaming since one does not have any control on dreaming, to enable him to direct his attention to such intervals.

दूरे किञ्चित् पश्यतस्तु बुद्ध्या चैकाग्रया मुने।
मनो दीर्घात्मतां याति जलूकेव तृणालिषु ॥१ ३॥
देहे देहाभासमयं भावे भावात्मकं तथा।
मध्ये तन्निर्विकल्पाख्यं मनो लक्षय सर्वदा ॥१ ४॥

13-14. Sage! For one seeing something at a distance with one-pointed mind, the mind becomes prolonged (or extended in space) like a leech in rows of grass. It consists of the appearance of the body, in the body, and likewise, it is of the nature of the object, in the object. In the middle, perceive that mind called Nirvikalpa (or without thought-constructs) always.

Note: The mind takes the form of the object on which it fixes its attention. When we are aware of our body, it takes the form of the body. When we see a distant object, say, the moon, it takes the form of the orb of the moon. The flitting of the mind from object to

object is compared to the movement of a leech on rows of grass. It takes hold of the blade of grass in front by extending its body and then leaves its hold on the previous one. Like that, the mind extends itself from the body to grasp the moon and then leaves its hold on the body. In the intermediate stage, it does not grasp anything and is free from thought-constructs. Attention to this interval results in Samādhi.

बहुना किमिहोक्तेन शृणु सूक्ष्मविमर्शन।
व्यवहारे न कस्यापि ज्ञानमेकं तु भासते ॥१ ५॥
खण्डज्ञानसमूहात्मा व्यवहारोऽयमाततः।
अत एव वर्णयन्ति तैर्थिकाः सर्व एव हि ॥१ ६॥
आत्मानं बुद्धिमपि वा क्षणभेदविभेदितम्।
तदन्तरक्षणौघेषु निर्विकल्पदशा स्थिता ॥१ ७॥

15-17. What is the use of many words in this matter? You having subtle reasoning! Listen. During work, Knowledge does not shine as one and the same for anybody. This work (or worldly activity) is spread with the nature of a multitude of broken perceptions. For this very reason, quite all the ascetics (who propound philosophical doctrines) describe the Self or the intellect as one separated by different momentary cognitions. In the stream of such moments within it, the state free from thought-constructs exists.

Note: According to Buddhists, Self is only a series of momentary cognitions. Kaṇāda (author of Vaiśeṣika philosophy) considers such a series of momentary cognitions as the Dharma or the characteristic property of the Self, called Buddhi or intellect. In either case, the Nirvikalpa state exists in the intervals between such momentary cognitions.

कहोलात्मज जानीहि जानतां तु प्रतिक्षणम्।
समाधिरस्ति चान्यस्य समाधिः शशशृङ्गवत् ॥१ ८॥

18. Son of Kahola! Know (this). For those knowing (or familiar

with the nature of Samādhi), Samādhi exists at every moment and for another, Samādhi is like a hare's horn (i.e., an utter impossibility).

जनकोक्तमिति श्रुत्वा भूयः पप्रच्छ स द्विजः।
राजन्नेवं व्यवहृतौ समाधिर्निर्विकल्पकः ॥१९॥
सर्वेषामस्ति यदि चेत्तत् कुतः संसृतिर्भवेत् ॥२० (a)॥

19-20(a). Thus having heard the words of Janaka, that Brāhmaṇa asked again: King! Thus, if Samādhi without thought-constructs exists for all in work (or worldly activity), then, why should there be the course of worldly life?

सुषुप्तौ दर्शने चापि जडाव्यक्तविभासतः ॥२० (b)॥
पुरुषार्थासाधनत्वं समाधिस्त्वविकल्पकः।
शुद्धसंविद्विभातात्मा तद् भूयः संसृतिः कथम् ॥२१॥

20(b)-21. In sleep as well as in the (mere) perception of objects, there is absence of the means for the principal object of human life (namely, liberation) on account of the appearance of inert objects (in mere perception) and the Unmanifest (in sleep). But, Samādhi without thought-constructs is of the nature of the shining of Pure Consciousness. Then, how can there be the course of worldly life again?

एतदेव हि विज्ञानमज्ञानकुलनाशनम्।
निर्विकल्पसमाध्याख्यं यन्निःश्रेयसकारणम् ॥२२॥

22. For, this alone, called Nirvikalpa Samādhi, is the Pure Knowledge (revealing one's essential nature) and destroying the multitude of Ignorance and which is the cause of liberation.

एतन्मे शंस राजेन्द्र सर्वसंशयनाशनम्।
इत्यापृष्टो महीपालः प्राह तं मुनिपुङ्गवम् ॥२३॥

23. King! Tell me this, removing all my doubts. Thus asked, the king said to that distinguished sage.

शृणु ब्रह्मन् प्रवक्ष्यामि रहस्यं परमं त्विदम्।
अज्ञानात् संसृतिरियं प्रवृत्ताऽनादिकालतः ॥२४॥

24. Brāhmaṇa! I shall tell you this supreme secret. Listen. This course of worldly life is flowing from beginningless time due to Ignorance.

सुखदुःखावभासानां प्रवाहात्मतया स्थिता।
स्वप्नवत् सन्तता सर्वैः सर्वदा ह्यनुभूयते ॥२५॥

25. It exists with the nature of a continuous flow of appearances which are pleasant and painful. It is extended like a dream and is experienced by everyone always.

निवृत्तिस्तस्य तु ज्ञानादेवेति प्रविभावितम्।
तज्ज्ञानं सविकल्पं स्यादज्ञानस्य प्रबाधनम् ॥२६॥

26. The cessation of that (course of worldly life) is ascertained to be through Knowledge alone. That Knowledge, removing the Ignorance, should be Savikalpa (or with thought-constructs).

Note: Ascertainment through investigation involves the mind and the intellect. This should precede the realization of the True Principle.

निर्विकल्पकविज्ञानादज्ञानं न निवर्तते।
निर्विकल्पकविज्ञानं केनचिन्न विरुद्ध्यते ॥२७॥

27. Ignorance does not cease through Knowledge without thought-constructs. (Because), Knowledge without thought-constructs is not opposed to (or inconsistent with) anything.

निर्विकल्पकविज्ञानं सविकल्पसमाश्रयम्।
विचित्रचित्राभासानां भित्तिवत् सुव्यवस्थितम् ॥२८॥

28. Knowledge without thought-constructs is the substratum of that with thought-constructs and is settled like a screen for the appearance of various pictures.

निर्विकल्पं ज्ञानमिति केवलं ज्ञानमुच्यते।
तत्रैव हि विकल्पानामुल्लेखात् सविकल्पकम् ॥२९॥

29. Pure Knowledge is called Nirvikalpajñāna (or Knowledge without thought-constructs). Due to the writing of thought-constructs in that (pure Knowledge) alone, it is (considered as) Savikalpa (or having thought-constructs).

अज्ञानं सविकल्पाख्यज्ञानमेव न चेतरत्।
तदनेकविधं कार्यकारणात्मतया स्थितम् ॥३०॥

30. Ignorance is only Knowledge called Savikalpa (or with thought-constructs) and not another. That (Ignorance) exists variously in the form of cause and effect.

कारणं स्वात्मपूर्णत्वाख्यातिरूपमुदीरितम्।
चिदात्मा पूर्ण एव स्यादवच्छेदविवर्जनात् ॥३१॥
अवच्छेदनहेतूनां कालादीनां हि साधकः ॥३२ (a)॥

31-32(a). The causal Ignorance is said to be of the nature of absence of knowledge of the wholeness of one's own Self. The Self that is Consciousness should only be whole on account of the exclusion of limitation. For, it is that which brings about (or accomplishes) time and the rest which are the causes of limitation.

तथाविधात्मनः ख्यातिरपूर्णत्वेन या स्थिता ॥३२ (b)॥

अत्राधुनाऽस्मीतिरूपा मूलाज्ञानं हि सा भवेत्।
तस्यैव पल्लवप्रायं देहात्मत्वादिभासनम् ॥३३॥

32(b)-33. That kind of knowledge of the Self which exists as the non-wholeness (of the Self), can alone be the causal Ignorance of the nature of ''I exist here at this time''. Appearing with the Selfhood of the body (in this manner) is like the sprout of that (causal Ignorance) alone.

अज्ञानस्य निवृत्त्यन्तं संसारो न निवर्तते।
पूर्णात्मविज्ञानमृते त्वज्ञानं न निवर्तते ॥३४॥

34. The course of worldly life does not cease till the cessation of Ignorance. But, Ignorance does not cease without the Knowledge of the Self which is the Whole.

तच्च पूर्णात्मविज्ञानं द्विविधं सुव्यवस्थितम्।
परोक्षमपरोक्षं च परोक्षं गुरुशास्त्रतः ॥३५॥
तत् साक्षात् पुरुषार्थस्य न कारणमिति स्थितम् ॥३६ (a)॥

35-36(a). That Knowledge of the Self which is the Whole is determined in two forms – direct and indirect. The indirect Knowledge is (obtained) through the Guru and the scriptures. It is established that it is not the direct means of the principal object of life (which is liberation).

यादृशं ते भवेज्ज्ञानं शास्त्रश्रुतिसमुद्भवम् ॥३६ (b)॥
श्रद्धामात्राभ्युपगतं फलदं न प्रचक्षते ॥३७(a)॥

36(b)-37(a). Knowledge of which kind, arising out of the hearing of the scriptures may occur in you, that is obtained by mere faith. It is not considered as producing the result (which is liberation).

अपरोक्षं हि विज्ञानं समाधिपरिपाकजम् ॥३७(b)॥

सप्रपञ्चाज्ञाननाशक्षमं शुभफलावहम्।
समाधिर्ज्ञानपूर्वस्तु विज्ञानं जनयेत् खलु ॥३८॥

37(b)-38. Direct Knowledge is born of perfection in (or the maturing of) Samādhi. It is capable of destroying Ignorance together with the visible universe (which is manifold and illusory) and produces the happy result (of liberation). Samādhi preceded by (indirect) Knowledge can surely produce (direct) Knowledge (or realization of the Self).

तस्मादज्ञानिनां नार्थः समाधौ सम्भवत्यपि।
यथाऽविदितमाणिक्यः पश्यन् कोशगृहे मणिम् ॥३९॥
न जानाति यथाऽन्यस्तु श्रुतज्ञातमणिः क्वचित्।
दृष्ट्वा प्रत्यभिजानाति तत्परो मणिमञ्जसा ॥४०॥

39-40. Therefore, though there is the occurrence of Samādhi for those not possessing (indirect) Knowledge (through the scriptures and the Guru), there is no result (in the form of liberation). (This is like:) A person who has not known a ruby, seeing the gem in a treasury, does not recognize it, but another, who has somewhere heard of and known the gem and is intent on it, recognizes it instantly on seeing it.

Note: Even indirect knowledge of the gem results in the latter recognizing it, but the absence of such knowledge makes the former miss the gem.

अतत्परः श्रुतमपि भूयः पश्यन् मणिं क्वचित्।
न विजानाति तदिह ब्रह्मन् सुनिपुणोऽपि सन् ॥४१॥

41. Brāhmaṇa! One who is not intent on the gem (having that as the highest object), though seeing the gem, which has been heard of, somewhere again, does not recognize it here, though being very clever.

तथा मूढा न विन्दन्ति फलं विज्ञानसंश्रयम्।
अज्ञातत्वात् पण्डितास्तु श्रुतज्ञानयुता अपि ॥४२॥

अतत्परत्वहेतोस्तु न विजानन्ति सर्वथा ॥४३ (a)॥

42-43(a). So, ignorant persons do not obtain the fruit pertaining to Knowledge on account of not having known it (indirectly). On the other hand, learned ones, though endowed with (indirect) knowledge which has been heard, on account of lack of exclusive devotion to it, do not realize it at all.

यथा हि तारकां पश्यन्नपि जानाति न क्वचित् ॥४३ (b)॥
मूढः श्रुतज्ञानहीनः श्रुतज्ञानयुतोऽपि वै।
पश्यन्नपि च नो वेत्ति तत्परत्वविवर्जनात् ॥४४॥

43(b)-44. (This is like:) An ignorant one without the knowledge (of a particular star) heard (by him earlier from others), though seeing (that particular star) does not recognize it anywhere and even the person endowed with the knowledge heard (from others), though seeing (that particular star) does not recognize it on account of abandoning exclusive devotion to it.

यस्तु श्रुत्वा शुक्रतारां दिगाकारादिलक्षणैः।
मया ज्ञेयं सर्वथेति तत्परो बुद्धिमान् नरः ॥४५॥
एकाग्रमानसः पश्यन् प्रत्यभिज्ञास्यति स्फुटम् ॥४६ (a)॥

45-46(a). The intelligent man who, having heard about the planet Venus with its characteristics such as direction, form and the like, is exclusively devoted to it (thinking) ''It should be known by me by all means'', recognizes it cearly on seeing it with one-pointed mind.

एवमज्ञानतो मूढाश्चान्ये तात्पर्यवर्जनात् ॥४६ (b)॥
न विजानन्ति स्वात्मानं ब्रह्मन् सत्सु समाधिषु।
भिक्षामटति दुर्दैवाद् यथा वै विस्मृताकरः ॥४७॥

46(b)-47. Brāhmaṇa! Thus, ignorant ones, due to lack of (indirect) knowledge and others, on account of giving up exclusive

devotion, do not recognise their own Self when Samādhi-s occur (in their lives), as one who has forgotten his mine (of wealth) roams about begging for alms.

तस्मादेता दशाः सर्वाः समाधीनां निरर्थिकाः।
अत एव शिशूनां हि सर्वदा निर्विकल्पकम् ॥४८॥
न फलं साधयेद् ब्रह्मन्नज्ञानस्यानिवृत्तितः ॥४९(a)॥

48-49(a). Brāhmaṇa! Therefore, all these states of Samādhi-s (which are momentary and experienced by all) are useless. For this very reason, the Nirvikalpa (state free from thought-constructs) (existing) at all times for (recently born) infants cannot accomplish the fruit (of liberation) on account of Ignorance not coming to an end.

प्रत्यभिज्ञात्मकं यत्तु ज्ञानं स्यात् सविकल्पकम् ॥४९(b)॥
तदेव संसारमूलमज्ञानं विनिवर्तयेत् ॥५०(a)॥

49(b)-50(a). But that Knowledge alone, which may be Savikalpa (or with thought-constructs), of the nature of recognition, can remove Ignorance which is the root of the course of worldly life (or transmigratory existence).

अनेकजन्मसु कृतैः सन्तुष्टा स्वात्मदेवता ॥५०(b)॥
यदा तदा मुमुक्षुत्वं नान्यदा कल्पकोटिभिः ॥५१(a)॥

50(b)-51(a). When the Deity, who is one's own, Self, is pleased by good deeds done in many lives (or incarnations), then, there would be desire for liberation, not in any other case (even) in millions of aeons.

चेतनत्वं जन्मवत्सु परमं दुर्लभं भवेत् ॥५१(b)॥
सुदुर्लभं तेष्वपि च मानुषं जन्म सर्वथा।
तत्रापि सूक्ष्मबुद्धित्वमत्यन्तं हि सुदुर्लभम् ॥५२॥

51(b)-52. Among those that are born, sentiency would be extremely difficult to be attained. Even among them, a human birth is still rarer in every way. Even there, the quality of having a subtle intellect is indeed the rarest of all.

पश्य ब्रह्मन् स्थावराणां शतांशेनापि सम्मितम्।
न दृश्यते जङ्गमं वै तेषामपि शतांशतः ॥५३॥
समं नास्ति मनुष्यत्वं तत्रापि परिभावय।
पशुतुल्याः प्रदृश्यन्ते मनुष्याणां हि कोटयः ॥५४॥
ये न जानन्ति सदसत् पुण्यं वा पापमेव वा ॥५५(a)॥

53-55(a). Brāhmaṇa! Observe that moving (animals) are not seen equal in number even to one-hundredth of immovable (plants and trees). The human state is not equal (in number) even to one-hundredth of the former. Even there (among humans), reflect on (the fact) that millions of human beings are seen resembling animals, who do not know good or bad and virtue or vice.

अन्येऽपि कोटिशो मर्त्याः प्रवृत्ताः कामनापराः ॥५५(b)॥
गतागतं रोचयन्ते पाण्डित्याभासगर्विताः ॥५६(a)॥

55(b)-56(a). Millions of other human beings also are settled (in worldly life) solely devoted to their desires. They like ''going and coming'' (or temporary gains like heaven which lead to rebirth), and are proud of the semblance of scholarship they have.

एवंविधजनानां तु केऽप्यन्ये बुद्धिमद्विधाः ॥५६(b)॥
मालिन्यशेषचित्तास्तेऽप्यद्वैतपदनास्तिकाः ॥५७॥(a)॥

56(b)-57(a). But, among people of this sort, some others are of a kind possessed of intelligence. They also, with their minds having a residue of impurity, are ones who deny the state (or way) of Advaita or Non-duality (or identity of Brahman, the Ultimate Reality, with the soul and the universe).

भगवन्माययाऽऽच्छन्नमद्वैतं परमं पदम् ॥५७(b)॥
कथं सर्वैः समासाद्यं मायान्धैर्मन्दभाग्यकैः।
मायान्धानां तत्पदं तु न बुद्धिमुपरोहति ॥५८॥

57(b)-58. The supreme non-dual state is covered by the illusive power of God. How is it obtainable by all who are blinded by Māyā (or the illusive power of God) and are unfortunate? For those blinded by Māyā, that state does not ascend (or spring up in) their intellect.

अन्ये दुर्भागधेयास्ते बुद्ध्यारूढमपीह ये।
वृथाऽभिनिविष्टा भूयोऽपह्नुवन्ति कुकल्पनैः ॥५९॥

59. Those others who are unfortunate, though (that state) has arisen in their intellect (i.e., though they have understood it intellectually) are engaged in it in vain and deny it again through wrong ideas.

Note: Though such people accept the non-dual truth intellectually and pursue it (at first), they deny it through wrong reasonings forced by their acquired mental impressions.

अहो भगवती माया पश्यन्तोऽपि महत्पदम्।
चिन्तामणिं हस्तगतं त्यजन्ति हि कुकल्पनैः ॥६०॥

60. How wonderful is the Māyā of God! Though seeing the supreme state (of identity with the True Principle), they indeed abandon the wish-fulfilling gem situated in the hand through wrong imaginations (or reasonings).

येषां समाराधनेन तुष्टा सा स्वात्मदेवता।
ते मायया विनिर्मुक्ताः सुतर्काः श्रद्धया युताः ॥६१॥
पराद्वये समाश्वस्ताः प्राप्नुवन्ति परं पदम् ॥६२(a)॥

61-62(a). They, by whose worship, that Deity who is one's own Self is pleased, endowed with faith, possessing good reasoning

and having confidence in the Supreme Non-dual Reality, attain to the supreme state, liberated from Māyā.

तत्क्रमं तेऽभिधास्यामि ब्रह्मन् संशृणु संयतः ॥६२(b)॥
अनन्तजन्मसुकृतैर्देवताभक्तिराप्यते।
तया संराध्य सुचिरं तत्प्रसादात्ततः परम् ॥६३॥
वैरस्यं भोगवृन्देषु तत्परत्वं च प्राप्नुयात् ॥६४(a)॥

62(b)-64(a). Brāhmaṇa! I shall tell you the manner of attaining to that state. Listen with controlled (mind). Devotion to the Deity is obtained by the good deeds done in infinite number of lives. Worshipping for a very long time with that devotion, one can obtain thereafter, by the Grace of the Deity, tastelessness in (or indifference towards) the multitude of (worldly) enjoyments and exclusive devotion to it (or the non-dual Reality).

वैराग्यतत्परत्वाभ्यां श्रद्धया चापि सङ्गतः ॥६४(b)॥
सद्गुरुं प्राप्य तत्प्रोक्त्या वेत्त्यद्वैतं परं पदम्।
एतज्ज्ञानं परोक्षं वै ह्यस्त्यद्वैतमितीह यत् ॥६५॥

64(b)-65. Associated with indifference to worldly enjoyments and exclusive devotion to the Self and also faith and going to a worthy Guru, he knows, through his statements, the non-dual Supreme State. This Knowledge is indeed indirect which is thus (understood): ''The non-dual Reality surely exists.''

ततो विचारयेत् सम्यगद्वैतं स्वात्मदैवतम्।
उपपाद्य सुतर्कैस्तु संशयांस्तेन नाशयेत् ॥६६॥

66. Afterwards, he should properly investigate the Deity who is the non-dual Self and establishing it by proper reasoning, he should remove his doubts through that.

अथ निश्चितमात्माख्यतत्त्वमद्वयमादरात्।
अनुध्यायेदाऽपरोक्षं हठवृत्त्याऽपि यत्नतः ॥६७॥

67. Then, he should meditate on the non-dual True Principle called the Self which has been ascertained, through careful attention till direct realization, even by the method of Hatha Yoga (like breath-control) diligently.

ततो विकल्पविषयीकृत्य ध्यातं परं पदम्।
संसारमूलमज्ञानं नाशयेन्नात्र संशयः ॥६८॥

68. Then, making the Supreme State meditated upon the object of thought-construct, he can remove the Ignorance which is the root of transmigratory existence. There is no doubt in this matter.

Note: The Supreme State, which is the object of meditation, is the non-dual Self or Pure Consciousness which shines as ''I'' in the core of one's Being. The teaching of the scriptures and the Guru is the identity of this I-consciousness with the Transcendental non-dual Consciousness. Holding on to the pure I-consciousness (which has been indirectly known as identical with the True Principle) is referred to as making the Supreme State the object of thought-construct. What is suggested is not the repetitive thought ''I am That'' or ''Soham'', but, holding on to the mere I-consciousness after having known indirectly from the Guru and Scriptures its identity with the Supreme non-dual Self or Pure Consciousness.

पक्वध्याने निर्विकल्पे समाध्याख्ये परं पदम्।
आसाद्य पश्चात् संस्मृत्य प्रत्यभिज्ञानवान् भवेत् ॥६९॥

69. Reaching the Supreme State in the matured (or fully developed) meditation without thought-constructs which is called Samādhi, and then remembering it (as ''I am That'') one would be possessed of Recognition (Pratyabhijñāna).

Note: Recognition or Pratyabhijñāna is a combination of Anubhava or direct perception and smṛti or recollection. Direct perception happens in Samādhi. Recognition or Pratyabhijñāna

extends also to the other states of the individualised consciousness (or Jīva).

सोऽद्वैतात्माऽहमस्मीति त्वपरोक्षविकल्पतः।
संसारमूलमज्ञानं साङ्गं नाशयति द्रुतम् ॥७०॥

70. On account of direct perception becoming the object of thought-construct as ''I am that non-dual Self'', one immediately removes the Ignorance which is the root of transmigratory existence with all its parts (or effects).

ध्यानस्य परिपाको हि विकल्पपरिवर्जनम्।
विकल्पो विविधख्यातिरेकधा निर्विकल्पकः ॥७१॥

71. The maturity (or full development) of meditation is indeed the giving up of thought-constructs. Thought-construct is manifold knowledge. Single knowledge is free from thought-constructs.

अन्यानुल्लेखमात्रेण विकल्पो वर्जितो भवेत्।
विकल्पे वर्जिते पश्चान्निर्विकल्पं स्वतः स्थितम् ॥७२॥

72. By the mere non-raising of another (thought), thought-construct would be excluded. When thought-construct is excluded, the state of absence of thought-constructs occurs by itself.

Note: The effort needed is merely not imagining objects other than the Self. This is holding on to the I-thought or I-consciousness alone. This leads to the Nirvikalpa state where Pure Undivided Consciousness alone shines swallowing up the limited I-consciousness. It is to be noted that pure I-thought or I-consciousness is self-awareness without the mixture of the idea ''I am this''. In other words, it is pure ''I am''. It is the precursor of the fully developed Nirvikalpa state where Pure Undivided Consciousness alone shines.

चित्रे विमृष्टे यद्वत्तु शुद्धा भित्तिर्हि संस्थिता।
सम्पादनं शुद्धभित्तेश्चित्रसम्मार्ष्टिरेव हि ॥७३॥
एवं विकल्पस्यापोहे निर्विकल्पं मनः स्वतः।
निर्विकल्पात्मसम्पत्तिर्विकल्पत्याग एव हि ॥७४॥

73-74. As the pure screen alone remains when the picture (drawn on it) is wiped off and accomplishing a pure screen is only wiping off the picture, thus, on the removal of thought-constructs, the mind is Nirvikalpa (or free from thought-constructs) by itself. The accomplishment of the nature of Nirvikalpa is only the giving up of thought-constructs.

नातोऽधिकं किञ्चिदस्ति पदं प्राप्यं हि पावनम्।
अत्र मुह्यन्ति विबुधा अपि मायामहित्वतः ॥७५॥

75. There is indeed no sacred position (or holy state) whatever, greater than this, that is attainable. In this matter, even learned men are perplexed on account of the might of Māyā, (the illusive power of God).

सुबुद्धानां क्षणेनैव पदमेतद्धि लक्षितम्।
त्रिधाऽधिकारिणो ब्रह्मन् उत्तमाधममध्यमाः ॥७६॥

76. For the enlightened, this state is surely perceived merely in a moment. Brāhmaṇa! Persons fit for (this Knowledge) are in three ways – the highest, the middling and the lowest.

उत्तमाः सकृदादेशकाले बुद्ध्यन्ति तत्पदम्।
विचारो ध्यानमपि च श्रुतिकालसमं भवेत् ॥७७॥
उत्तमानां न हि क्लेशः प्राप्तौ तस्य पदस्य हि ॥७८(a)॥

77-78(a). The highest ones understand that state at the time of instruction once. Investigation and also meditation would occur simultaneously with the time of hearing (the teaching). For the

highest ones there is surely no trouble in the attainment of that state.

अहं पुरा निदाघस्य रात्रौ ज्योत्स्नासुमण्डिते ॥७८(b)॥
प्रियया सम्परिष्वक्तो विकसद्वाटिकाङ्गणे।
पराद्ध्यशयनासीनो मदिरामदघूर्णितः ॥७९॥
अश्रौषं खे सिद्धगणवचनं मधुपेशलम्।
अद्वैततत्त्वाश्रितं वै तत्काले ह्यविदं पदम् ॥८०॥

78(b)-80. Formerly, during a night of summer, in the courtyard of a blooming garden adorned by moonlight, I, seated on the finest couch closely embraced by my beloved (wife) and shaking (or unsteady) on account of intoxication produced by spirituous liquor, heard in the sky the sweet and soft words of a group of perfected sages (or Siddha-s) referring to the non-dual True Principle and I indeed experienced that state at that time.

विज्ञातं तद्विचारेण ध्यानेनापि तदैव हि।
एवमर्धमुहूर्तेन ज्ञात्वा तत्पावनं पदम् ॥८१॥
मुहूर्तमभवं भूयस्तत्समाहितमानसः।
परमानन्दवाराशिपरिमग्नो ह्यशेषतः ॥८२॥

81-82. That was known by investigation and also by meditation at that time alone. Thus having known that holy state in half a muhūrta (or 24 minutes), I remained with my mind absorbed in that (state) again for a muhūrta (or 48 minutes) and was completely immersed in an ocean of very great bliss.

अथ स्मृतिं समासाद्य विचारपरमोऽभवम्।
अहोऽद्भुतपदं ह्येतदानन्दामृतनिर्भरम् ॥८३॥

83. Then, obtaining the recollection (of that state), I was solely engaged in investigation. Ah! This is indeed a wonderful state filled with the nectar of Bliss.

अपूर्वमासादितं मे भूयस्तत् संविशाम्यहम्।
नैतस्य लेशमात्रं स्यादैन्द्रादिसुखमप्यलम् ॥८४॥

84. Something quite new (or extraordinary) has been accomplished by me. I shall enter that (state) again. Surely, even the delight of Indra (the chief of gods) and the like cannot be a mere particle of this (delight).

आब्रह्म सुखमेतस्य लेशतोऽपि न सम्मितम्।
अद्यावधि व्यर्थ एष कालो मे ह्यतिवाहितः ॥८५॥

85. The delight upto Brahmā (the Creator) is not equal even to a particle of this (delight). Till now, this useless time was indeed passed (or endured) by me.

अविदित्वा स्वं निधानं चिन्तामणिगणान्वितम्।
यथा भिक्षामटति वै मुष्टिपिष्टप्रलिप्सया ॥८६॥
अहो लोकास्तथा स्वात्मानन्दाज्ञानविमोहिताः।
बाह्यं सुखं लेशमात्रं प्राप्नुवन्ति महाश्रमैः ॥८७॥

86-87. Not having known his own treasure possessing a multitude of wish-fulfilling gems, as one begs for alms with the desire of getting a handful of flour, so, people deluded by the ignorance of the bliss of their own Self, obtain through great efforts a mere particle of external happiness.

तदलं मे वृथा बाह्यसुखलेशपरिश्रमात्।
अनन्तानन्दसन्दोहतत्परः स्यां हि सर्वदा ॥८८॥

88. Therefore, enough of this useless effort for a particle of external happiness for me! Let me always be exclusively devoted to the endless mass of bliss.

अलमेतेन बाह्येन व्यवहारेण मे किमु।
पिष्टपेषणकल्पेन चोपालम्भपदेन वै ॥८९॥

89. What is the use of external affairs for me? Enough of this which is like grinding the flour and is the subject of censure.

तानि भोज्यानि तान्येव माल्यानि शयनानि च।
भूषणानि विचित्राणि योषित्सम्भोगकाश्च ते ॥९०॥
चिरपर्युषितप्रायाण्यपि संसेव्यते पुनः।
गतानुगतिकत्वान्मे जुगुप्सा नहि जायते ॥९१॥

90-91. Disgust is not produced in me who am devoting myself again to those eatables, those very garlands and beds, various ornaments and those enjoyments with woman, though they are like (food which is) stale for a long time, on account of following (blindly) what others have done.

इति निश्चित्य भूयोऽहं यावदन्तर्मुखोद्यतः।
तावदन्यो विमर्शो मां सुशुभः प्रत्युपस्थितः ॥९२॥

92. Thus having ascertained, as soon as I was intent on looking inwardly into the self again, another auspicious deliberation was present before me.

अहो मे चित्तमोहोऽयं किं मामेवमुपस्थितः।
आनन्दपरिपूर्णात्मा स एवाहं स्थितोऽपि सन् ॥९३॥
भूयः किं कर्तुमिच्छामि प्राप्तव्यं वाऽपि किं मया।
किमप्राप्तं मया कुत्र कदा वा प्राप्यते कथम् ॥९४॥

93-94. Alas! Why has this mental delusion of mine come to me in this manner? Though remaining with my (inner) self filled with bliss, what do I, that very person, wish to do again and what is there attainable by me? What has not been obtained by me? Where, when and how is it obtained?

अप्राप्तस्यापि सम्प्राप्तिः कथं सत्या हि सम्भवेत्।
अहोऽनन्तचिदानन्दरूपे मे स्यात् कथं क्रिया ॥९५॥

95. How can even the attainment of what has not been obtained be realized? Ah! How can there be activity for me in my natural state of infinite Consciousness-bliss?

देहेन्द्रियान्तःकरणान्यपि स्वाप्नसमानि वै।
ममैव तानि सर्वाणि त्वखण्डैकचिदात्मनः ॥९६॥

96. The body, the senses and the mind are also similar to dream-objects. All of them are only mine who am of the nature of the One Undivided Consciousness.

Note: ''All of them'' denotes those possessed by every one.

तत्रैकमन्तःकरणं निरुद्ध्यापि च किं भवेत्।
अन्यान्यप्यनिरुद्धानि मनांसि च ममैव हि ॥९७॥

97. There, (i.e., among such dream-objects), what can happen even by restraining one mind? Other minds also, which are unrestrained, are surely mine alone.

Note: Undivided Consciousness cannot have individualized units of Consciousness, each having its own dream-experiences.

तथा चैकस्य मनसो निरोधे मम किं भवेत्।
निरुद्धान्यनिरुद्धानि मनांसि मयि भान्त्यलम् ॥९८॥

98. Thus, what can happen to me when there is the restraint of one mind? The restrained and unrestrained minds surely appear in me.

निरोधे सर्वमनसामपि मे न निरोधनम्।
महाकाशात् सुविततेे कुतो मयि निरोधनम् ॥९९॥

99. Even when there is the restraint of all minds, there is no restraint of me (who am the One Undivided Consciousness). How

can there be restraint in me who am extended even more than the great sky?

एवं पूर्णानन्दरूपे समाधिः स्यात् कथं मयि।
चिदानन्दप्रपूर्णस्य पूर्णस्य गगनादपि ॥१००॥
मम क्रिया कथं का स्याद्यया ऽपि स्तः शुभाशुभे ॥१०१ (a)॥

100-101(a). Thus, how can Samādhi arise in me who am of the nature of complete bliss? For me who am complete with Consciousness-bliss and fuller than even the sky, how and what can activity be through which good and bad arise?

अनन्तेषु शरीरात्माभासेषु मन्महित्वतः ॥१०१ (b)॥
क्रियाभासावभासेन तदभावेन वाऽपि किम्।
कर्तव्यं वाऽप्यकर्तव्यं मम नास्त्यपि लेशतः ॥१०२॥

101(b)-102. In the infinite appearances of the nature of bodies on account of my greatness, what is the use of the presence or absence of the appearances of activity? There is nothing that should be done or should not be done by me even to a small extent.

तस्मान्निरोधने किं स्यादहमानन्दनिर्भरः।
समाधावसमाधौ वा सत्यपूर्णस्वभावकः ॥१०३॥

103. Therefore, what can happen to me by the restraint (of the mind)? I am full of bliss and have a nature which is True and Complete in Samādhi or in the absence of Samādhi.

यस्यां क्रियायां देहोऽयं स्थितस्तत्रैव तिष्ठतु।
इत्यहं सर्वथा स्वस्थः सुमहानन्दमन्दिरः ॥१०४॥
अनस्तमितभारूपोऽहं सुपूर्णो निरञ्जनः ॥१०५ (a)॥

104-105(a). Let this body remain in that very activity in which it is established. Thus, I am completely self-abiding, and an abode

of very great bliss. I am of the nature of Light which does not set, full and stainless.

उत्तमाधिकृतस्यैवं स्थितिर्मे सम्प्रकीर्तिता ॥१ ०५(b)॥
अधमानामनेकैस्तु जन्मभिर्ज्ञानजं फलम्।
मध्यमानां तु क्रमतः श्रवणं च विचारणम् ॥१ ०६॥
अनुध्यानं च भवति ततो ज्ञानं प्रजायते ॥१ ०७(a)॥

105(b)-107(a). Thus has been mentioned the state of mine, who am possessed of the highest qualification (for Self-realization). But, for those who are the lowest in qualification (or fitness), the fruit born of Knowledge comes through many lives (or incarnations). For the middling, hearing, investigation and meditation occur in that order. Then Knowledge is born.

विज्ञानफलसंयुक्तः समाधिर्दुर्लभो भवेत् ॥१ ०७(b)॥
विज्ञानफलहीनेन किं समाधिशतेन वा।
तस्माद्विज्ञानहीनैस्तैः फलं नास्ति समाधिभिः ॥१ ०८॥

107(b)-108. The Samādhi accompanied by the fruit of Knowledge (or the experience of Pure Undivided Consciousness) would be difficult to be attained. What is the use of a hundred Samādhi-s which are bereft of the fruit of Knowledge (such as the momentary Samādhi-s experienced in the waking state)? Therefore, by those (fleeting) Samādhi-s (during one's activities) which are devoid of Knowledge, no fruit (in the form of liberation) occurs.

लोकेऽपि गच्छन् मार्गेषु निर्विकल्पप्रकाशितान्।
भावानविज्ञाय तेषामज्ञानं न निवर्तते ॥१ ०९॥

109. Even in the world, going on roads and not knowing objects manifested in the state free of thought-constructs, the ignorance of those (objects) does not cease.

Note: Perception without thought-constructs is not uncommon in

daily life. But, that does not result in knowledge. Mere Nirvikalpa state cannot remove ignorance.

निर्विकल्पाख्यविज्ञानं ज्ञानमात्रं निजं वपुः।
तत् सर्वदा भासमानमप्यभातविधं ननु ॥१ १०॥
विकल्पाच्छादनादेव विकल्पानां व्यपोहने।
भासमानमेव भूयो भातकल्पमपूर्वतः ॥१ ११॥

110-111. The Knowledge called Nirvikalpa (or free from thought-constructs) is mere Knowledge and is one's own essential nature. Though always shining, it is indeed of the kind that is not shining (or existing) merely on account of the covering of thought-constructs. On the removal of thought-constructs, only that which is shining very much (always), is almost like what has appeared (or become manifest) newly.

ज्ञानज्ञेयाविभेदेन त्वज्ञातं ज्ञातमुच्यते।
एवमेष भवेदात्मविज्ञानक्रम उत्तमः ॥१ १२॥

112. What was unknown on account of the non-separation of Knowledge and the knowable, is described as known (after Self-realization). Thus, this would be the highest method of Self-realization.

ब्रह्मन्नेवं श्रुतं भूयो विचार्य ज्ञातुमर्हसि।
अथ विज्ञायात्मतत्त्वं कृतार्थस्त्वं भविष्यसि ॥१ १३॥

113. Brāhmaṇa! You can know by investigating repeatedly what has thus been heard. Then, realizing the True Principle of the Self, you will become one who has gained his object.

जनकेनैवमादिष्टस्त्वष्टावक्रो महामुनिः।
पूजितस्त्वभ्यनुज्ञातो गत्वा स्वं स्थानमादरात् ॥१ १४॥
विचारानुध्यानपूर्वं विज्ञाय परमं पदम्।
विधूय सर्वसन्देहान् जीवन्मुक्तोऽभवद् द्रुतम् ॥१ १५॥

114-115. Thus taught by Janaka, Aṣṭāvakra, the great sage, worshipped and permitted to go (by Janaka), going to his own place with eagerness, realizing the Supreme State preceded by investigation and meditation and shaking off all doubts, quickly became liberated while living.

अष्टादशोऽध्यायः

Chapter 18

भार्गवैवं हि सा संविद् वेद्यवन्ध्या निरूपिता।
उपलब्धिदशास्तस्या बहुधा संश्रुता ननु ॥१॥

1. [Dattātreya said:] Bhārgava! Thus, that Consciousness, destitute of knowable (objects) has been ascertained. States of attainment of that (Consciousness) in many ways (during worldly life) have also been heard.

अव्युत्पत्त्या न जानन्ति जना मायाविमोहिताः।
सा दशा भाव्यते सूक्ष्मदृशैव नान्यथा क्वचित् ॥२॥

2. Due to lack of acquaintance, people do not know (those states), deluded by Māyā (or the illusive power of God). That state (of Consciousness free from knowable objects) is obtained only by one having subtle perception; not otherwise anywhere.

किं बहूक्तेन ते राम शृणु सारं ब्रवीम्यहम्।
मनसा वेद्यते वेद्यं मनसोऽतो न वेद्यता ॥३॥

3. Rāma! What is the use of many words? I shall tell you the essence. Listen. The knowable (object) is known by the mind. Therefore, the mind does not have knowability.

तथा च वेद्यनिर्मुक्तं मनोऽप्यस्तीति सम्भवेत्।
तन्मनो वेद्यनिर्मुक्ता वित्तिरित्यभिधीयते ॥४॥

4. So also, it would be consistent (to say) that the mind freed from knowable objects also exists. That mind is called Knowledge liberated from knowable (objects).

उपलब्धिस्वरूपत्वाद्विदितैव हि सा सदा।
अन्योपलब्ध्यपेक्षायामान्ध्यं स्यादनवस्थितेः ॥५॥

5. On account of its being of the nature of (pure) perception, that is indeed always known. If there is need for another entity to perceive it, there would be blindness (or absence of conclusion) due to unsettled condition (arising out of an endless series of causes and effects having no finality).

कञ्चिद्भावं हि सम्पश्यन्न भासि किमु भार्गव।
न भासि चेन्न त्वमसि ततः प्रश्नस्तु ते कथम् ॥६॥

6. Bhārgava! Seeing only some object, do you not (yourself) shine? If you do not shine (or be aware), you do not exist. Therefore, how does your question (arise)?

अहो स्वयं खपुष्पात्मा सन् कथं हि तमिच्छसि।
कथं तवात्मानमहं साधयामि विभावय ॥७॥

7. Ah! Being yourself of the nature of a ''flower in the sky'' (i.e., considering yourself to be unreal like a flower in the sky), how indeed do you desire (to know) the Self? Reflect how I shall accomplish (or prove) your Self?

सामान्येन विभान्तं मां न जानामि विशेषतः।
इति चेद् राम सामान्यमेव ते रूपमव्ययम् ॥८॥

8. If you say ''I do not know myself, shining generally, in my characteristic feature'', then (I say that) generality (or universality) alone is your immutable natural state.

विशेषलेशरहितमेतावद्धयेव ते वपुः।
अहो जानन्नपि पुनरलं मुह्यसि वै वृथा ॥९॥

9. So much alone, without even a little of peculiarity, is your

natural state. Alas! Though knowing, you are again completely perplexed in vain.

भासकं सर्वमपि च विशेषविषयं भवेत्।
अतः सामान्यरूपस्त्वं विभासि स्वत एव हि ॥१०॥

10. Everything that illuminates would have some characteristic property as its object. Therefore, (since your natural state is free from any characteristic feature), you shine with a general (or universal) nature by yourself alone.

Note: Knowledge of a pot or a cloth is objective knowledge. One's natural state is free from objective knowledge. It is Universal Knowledge alone and hence self-luminous.

शरीराद्यात्मना भासि चेच्छृणु प्रब्रवीमि ते।
शरीरात्मतया भासि सङ्कल्पेनैव नान्यथा ॥११॥

11. If you say that you shine (or appear) in the form of the body and the like, I shall speak about it. Listen. You shine (or appear) in the form of the body only on account of Saṅkalpa (resolve or the synthesizing activity of thought), not otherwise.

विभावय सूक्ष्मदृशा सङ्कल्पेऽन्यस्य देहतः।
भाति किं तव देहत्वं देहस्तच्चापि ते भवेत् ॥१२॥

12. Contemplate with subtle perception. Does your body-nature shine when there is the firm thought of an object other than the body? (It does not.) Even that (object) should be your body.

Note: If you consider your body as your natural state only because of the appearance of your connection with it, then, when another object is connected with you by your thought-process, that object also should be your body.

एवं सङ्कल्प्यते यद्यच्छरीरं तत्तदेव हि।
तेन सर्वमयस्त्वं स्याः कथं देहात्ममात्रकः ॥१३॥

13. Thus, whatever is firmly thought of (by you), that very thing alone (would be your) body. Consequently, you would consist of everything (firmly thought of by you). How can you be of the nature of your mere body?

तस्माद् दृश्यं तव वपुर्नहि स्याद्ध्यभिचारतः।
तस्माद् दृङ्मात्ररूपोऽसि न दृग् दृश्या कदाचन॥१ ४॥

14. Therefore, the perceived object cannot be your body on account of deviation (of the object from its nature which changes with every object conceived). Therefore, you are one whose natural state is mere Knowledge. Knowledge can never be the known.

सा स्वप्रभा दृश्यरूपविशेषलेशवर्जिता।
देहदेशकालभेदचित्रवैचित्र्यचित्रिता॥१ ५॥

15. That (Knowledge) is its own Light (or self-luminous) and is destitute of even a little of characteristic difference of the nature of perceived objects. (Being the substratum of all, it is) painted with a variety of pictures constituting the differences in the bodies, places and time.

तस्मात् सङ्कल्पमात्रस्य वर्जनात् परतः स्थितम्।
शेषं शुद्धचिते रूपं स्वात्मानमुपलक्षय॥१ ६॥

16. Therefore, perceive your own Self of the nature of Pure Consciousness, which is the residue existing after the renunciation of mere Saṅkalpa (Will or imagination).

एवं सकृल्लक्षिते तु यत् स्थितम् तदलक्षणात्।
अज्ञानं सर्वसंसारकारणं तद् विलीयते॥१ ७॥

17. On account of not perceiving what is (apparently) existing (namely, the body and other objects), when (the Pure Consciousness) is perceived once in this manner, that Ignorance, which is the cause of the entire course of worldly life, vanishes.

न मोक्षो नभसः पृष्ठे न पाताले न भूतले।
सङ्कल्पवर्जनाच्छुद्धस्वरूपस्य प्रथैव सः॥१ ८॥

18. Liberation does not exist on the other side of the sky, nor in the nether world, nor on the surface of the earth. It is only the appearance (or realization) of the Pure natural state of oneself on account of the renunciation of Saṅkalpa (Will or imagination).

स स्वरूपात्मकत्वात्तु नाप्राप्तः स्यात् कदाचन।
केवलं मोहमात्रस्य निरासेन कृतार्थता॥१ ९॥

19. But, on account of its being one's natural state, it cannot be unattained at any time. By the removal of mere delusion, there is attainment of one's object.

अन्यो मोक्षो न सम्भाव्यः कृतकत्वाद् विनाश्यतः।
स्वरूपादतिरिक्तश्चेच्छशशृङ्गसमो हि सः॥२ ०॥

20. A different liberation ought not to be imagined on account of its destroyability due to its artificial nature. If it is different from one's natural state, it is only similar to a hare's horn (i.e., an utter impossibility).

स्वरूपं सर्वतः पूर्णमन्यो मोक्षः क्व सम्भवेत्।
स्वरूपे सम्भवेद् मोक्षो दर्पणप्रतिबिम्बवत्॥२ १॥

21. One's natural state is complete all round. How can a diffferent liberation occur? If liberation can exist in one's natural state, it would be like the reflection in a mirror.

Note: There is nothing external to the Self which is one's natural state. If it is said that liberation can exist in one's natural state as the world exists in it, then, as the reflection is not different from

the mirror, liberation is not different from one's natural state.

लोकेऽपि बन्धविगमादृते मोक्षो न भावितः।
विगमोऽभाव एव स्यात् सत्योऽभावात्मकः कथम् ॥२२॥

22. Even in the world, liberation (or freedom) is not recognized without the cessation of bondage. Cessation can only be ''non-existence''. How can a thing which is of the nature of ''non-existence'' be true?

भावाभावात्मकं वस्तु नहि सम्भवति क्वचित्।
तथा च स्वाप्नभावाश्च भावाभावोभयात्मकाः ॥२३॥
सत्याः स्युर्बाधहेतोस्ते त्वसत्या इति चेच्छृणु ॥२४ (a)॥

23-24(a). A thing which is of the nature of being and non-being does not occur anywhere. And, if you say that the objects of a dream which are of the nature of both being and non-being should be (considered as) true (since they are perceived), but they are untrue by reason of their refutation (on waking up), then, hear (what I say).

बाधोऽभावप्रत्ययः स्यात् प्रत्ययाभावकालिकः ॥२४ (b)॥
यस्यैवं बाधयोगः स्यात् सोऽसत्यो नहि चेतरः ॥२५ (a)॥

24(b)-25(a). Refutation is the cognition of the non-existence (of a thing) at the time of the absence of its cognition. That (object) is unreal for which there may be an occasion for refutation in this manner; not any other.

अस्ति सर्वस्य दृश्यस्य बाधोऽप्रत्ययकालिकः ॥२५ (b)॥
तस्मादसत्यमेव स्याद् भावाभावात्मना स्थितम् ॥२६ (a)॥

25(b)-26(a). There is the denial of all visible objects at the time of their non-cognition. Therefore, what is existing with the nature

of being and non-being (i.e., all the visible objects) can only be unreal.

यस्याभावस्पर्शलेशः कदाचित् कुत्रचिन्नहि ॥२६ (b)॥
एवंविधं तु चित्तत्त्वं सत्यं सर्वात्मना स्थितम्।
तस्माद्भिन्नमोक्षस्तु न सत्यः स्यात् कथञ्चन ॥२७॥

26(b)-27. But, for which there is not even a little contact with non-being at any time anywhere, such kind of Principle of Consciousness is entirely true. Liberation different from it, cannot be true on any account.

मोक्षः पूर्णस्वरूपस्य सकृत् प्रथनमुच्यते।
चेत्यवर्जनमात्रेण चितिः पूर्णा प्रकीर्तिता ॥२८॥

28. Liberation is declared as the appearance of the full natural state of oneself always. Consciousness is declared as full (or complete) by the mere renunciation of knowable objects.

चेत्याभासनमेवास्याश्चितेः सङ्कोचनं भवेत्।
चेत्याभाने चितिः पूर्णा परिच्छेदविवर्जनात् ॥२९॥

29. The appearance of knowable objects alone would be the contraction of this Consciousness. When there is non-appearance of knowable objects, Consciousness is whole on account of exclusion of division.

कालादिभिः परिच्छेदो यदि तस्या निरूप्यते।
अचेतितः परिच्छेदश्चेतितो वा भवेद् वद ॥३०॥

30. If the division of that Consciousness by time and the rest is perceived, say whether that division was manifested or not manifested (by Consciousness).

Note: Only Consciousness can illuminate objects constituting the division referred to.

अचेतने ह्यसिद्धः स्याच्चेतने सैव व्यापिका।
लोके कालपरिच्छिन्नो भावो यः कोऽपि भावितः ॥३ १॥
भावकालौ परिच्छेद्यपरिच्छेदकतां गतौ।
चिता व्याप्तौ भवेतां वै यदा तर्हि तथाविधौ ॥३ २॥

31-32. If not illuminated (by Consciousness), the division (into place, time and the rest) would indeed be unproved. When illuminated, that (Consciousness) alone is pervading. Whatever object divided by time is considered in the world, (there), the object and time have gone to the state of the divided and the divider. When they are truly pervaded by Consciousness, then, they are of such nature.

Note: Unless Consciousness pervades all the perceived entities which appear to be divided, there cannot be the perception of difference at all.

अव्याप्तौ तु चिता तर्हि कथं सिद्ध्येत् परिच्छिदिः।
चितेर्बहिर्यदा चेत्यमस्ति तत् स्यात् परिच्छिदिः ॥३ ३॥

33. When not pervaded by Consciousness, then, how can division be proved (or become valid)? When the knowable object is outside Consciousness, then, there can be division.

चितेर्बहिश्चेत्यसिद्धिः सर्वथा नोपपद्यते।
यो बहिः स कथं सिद्ध्येच्चितिसम्बन्धवर्जितः ॥३ ४॥

34. The proof of the knowable object outside Consciousness is not at all possible. How can that which is outside be proved without connection with Consciousness?

सम्बन्धोऽपि नैकदेशः स्यादसिद्धस्तथेतरः।
तत्सम्बन्धांशमात्रस्य भानादन्यन्न सिद्ध्यति ॥३ ५॥

35. Even that connection cannot be with a portion (of the knowable object). Thus, the other (portion) cannot be proved. By

reason of the appearance of the mere portion connected with that (Consciousness), the other (portion) does not become valid.

अतो बहिःपदार्थोऽपि चितिनिर्मग्न इष्यताम्।
एवं च सर्वात्मनैव मग्नं चेत्यमपीष्यताम् ॥३ ६॥

36. Therefore, let an external object also be regarded as immersed in Consciousness. Thus also, let even the knowable be regarded as completely immersed.

Note: The second half of the verse refers to all knowables, outside or in the mind, all of which are within Consciousness alone.

कथं स्वान्तर्विनिर्मग्नं स्वपरिच्छेदकं भवेत्।
चेत्यमेवंविधं राम विचारय सुयुक्तितः ॥३ ७॥

37. How can a thing which is immersed within (Consciousness) itself, become its divider? Rāma! Investigate through proper reasoning the knowable of such nature.

चितेरन्तर्भासमानं प्रतिबिम्बात्मकं भवेत्।
न भावोदरगो भावो भवन् लोके सुदृश्यते ॥३ ८॥

38. What is shining within Consciousness should be of the nature of a reflection. In the world, an object is not seen existing in the interior of another object.

भावानां स्याद्धि साङ्कर्यं तथा चेद् राम सर्वतः।
बहिःपदार्थस्ते प्रोक्तो भ्रममूलो हि सर्वथा ॥३ ९॥
तदाश्रयाणां भावानां कथं स्यात् सत्यता वद ॥४ ० (a)॥

39-40(a). Rāma! If it is so, there would indeed be confused mixture of objects everywhere. The external object has indeed been explained to you as the source of delusion in every way. Say, how can there be a real nature for objects having that (i.e.,

external appearance) as the substratum?

Note: ''external object'' referred to above is the Unmanifest explained in verses 59 and 60 of Chapter XIV.

चितिस्वरूपः स्वात्मैव तत्तद्भावात्मना सदा ॥४ ० (b)॥
भासते स्वाच्छन्द्यशक्त्या नाधिकं विद्यते क्वचित् ॥४ १ (a)॥

40(b)-41(a). One's own Self of the nature of Pure Consciousness shines through its Power of freedom of Will with the nature of different objects always. There is nothing more anywhere.

इति वाक्यं समाकर्ण्य पुनः पप्रच्छ भार्गवः ॥४ १ (b)॥
भगवन् भवता प्रोक्तं दुर्घटं प्रतिभाति मे।
शुद्धा चितिर्विचित्रैका भासत इत्यसम्भवात् ॥४ २ ॥

41(b)-42. Having heard these words, Bhārgava asked again: Revered One! What has been explained by you appears to me impossible on account of the impossibility of (the statement that) the One Pure Consciousness shines as the various (objects).

चितिश्चेत्यमिति द्वेधा वस्तु सर्वैर्विभावितम्।
तत्र चेत्यं चिता भास्यं स्वप्रभा चितिरस्तु ते ॥४ ३ ॥

43. Reality is known by all in two ways, as Consciousness and the knowable object. There, the knowable object is illuminated by Consciousness and Consciousness should be self-luminous.

यथाऽऽलोकभातमपि वस्तु तद्भिन्नमस्ति वै।
एवं चिता भासितं तु चेत्यमस्तु पृथग्विधम् ॥४ ४ ॥
चेत्यं चिदात्मकमिति नानुभूतिं समारुहेत् ॥४ ५ (a)॥

44-45(a). As even an object shining by light is indeed different from that (light), so, the knowable object, on its part, illuminated by Consciousness should be of a different kind. (The statement)

that the knowable object is of the nature of Consciousness cannot attain to experience.

अथ च प्रागभिहितं जनकेन महात्मना ॥४ ५ (b)॥
सङ्कल्पवर्जनादेव निर्विकल्पं मनो भवेत्।
तदेव निर्विकल्पं स्याज्ज्ञानं संसारनाशनम् ॥४ ६ ॥
तदेव ह्यात्मनो रूपमित्युक्तं तत् कथं भवेत्।
आत्मनो हि मनः प्रोक्तं करणं ज्ञानकर्मणि ॥४ ७॥

45(b)-47. So also, it was declared by the noble-minded Janaka at first: ''The mind can become Nirvikalpa (or free from thought-constructs) only by the renunciation of imagination. That alone can be the Nirvikalpa Knowledge destroying the course of worldly life (or transmigratory existence). That alone is the natural state of the Self.'' How can that, declared thus, happen? For, the mind is described as the instrument of the Self in the action of knowing.

मनो यद्यात्मनो न स्याद्विशिष्येत जडात् कथम्।
मनो जडाद्विशेषः स्यादात्मनो भगवन्ननु ॥४ ८॥

48. Venerable one! If the Self does not have the mind, how can it be different from inert things? The mind should indeed be the characteristic difference of the Self compared to inert objects.

मनसैव हि बन्धः स्यान्मोक्षो वाऽप्यात्मनः स्फुटम्।
सविकल्पं मनो बन्धो मोक्षः स्यान्निर्विकल्पकम् ॥४ ९॥

49. For, the bondage or liberation of the Self can clearly arise through the mind alone. The mind with thought-constructs is bondage and the one without thought-constructs is liberation.

Note: The Mind, as the chief cause of bondage and liberation, is here equated with them in its two states respectively.

तत् कथं मन एवात्मा करणं हि मनः स्मृतम्।
निर्विकल्पस्य संसिद्धावपि द्वैतं तु शिष्यते ॥५०॥

50. Then, how is it that the mind (which is Nirvikalpa) alone is the Self? For, mind is considered as an instrument (of the Self). Even on the accomplishment of Nirvikalpa (or the state free from thought-constructs), duality (in the form of the Self and the mind), on its part, is left remaining.

अथापि लोके दृष्टोऽस्ति यस्य भ्रान्तिरसन् हि सः।
नहि भ्रान्तिरसत्या स्यात्तद्द्वैतं कथं भवेत् ॥५१॥

51. Likewise, it is seen in the world that a thing of which there is a false idea (or delusion) is only unreal. (But), the false idea (or delusion) itself is not unreal. Then, how can non-duality occur?

Note: When a snake is mistakenly seen in a rope, the snake is unreal. But the occurrence of the false idea is not unreal. Therefore, we cannot say that duality is absent.

अर्थक्रिया न क्वचिच्च दृष्टाऽसत्येन वस्तुना।
सर्वं हि जागतं वस्तु स्थिरमर्थक्रियाकरम् ॥५२॥

52. A purposeful action is not seen anywhere with an unreal object. Every object of the world is indeed firm and causing purposeful action.

तदसत्यं कथं ब्रूहि यतोऽद्वैतं प्रसिद्ध्यति।
सर्वं च भ्रान्तिविज्ञानं भ्रान्त्यभ्रान्तिभिदा कथम् ॥५३॥

53. Say, how can that be unreal, from which non-duality is established? If everything is illusory knowledge, how can there be the difference of illusion and absence of illusion?

भ्रान्तिः सर्वसमा वाऽपि कथं स्याद् ब्रूहि मे गुरो।
सन्देह एष चिरतो हृदि मे परिवर्तते ॥५४॥

54. Revered Guru! Tell me also how the false notion can be the same for everybody. This doubt revolves in my mind for a long time.

इत्येवं प्रश्नमाकर्ण्य दत्तात्रेयः समस्तवित्।
साधुप्रश्नप्रहृष्टात्मा प्रवक्तुमुपचक्रमे ॥५५॥

55. Thus having heard this question, the all-knowing Dattātreya, with his mind delighted by the good question, began to explain.

राम साधु त्वया पृष्टं प्रोक्तप्रायमिदं पुनः।
यावन्न मनसस्तोषस्तावद् भूयो विशोधयेत् ॥५६॥

56. Rāma! You have questioned well. This has been generally explained. Again, as long as there is no satisfaction of the mind, so long, one should repeatedly free it from doubts.

गुरुर्वाऽपि कथं ब्रूयादपृष्टस्तन्मनोगतम्।
प्राणिनां हि बुद्धिभेदात्तर्कः पृथगवस्थितः ॥५७॥

57. How can even a Guru speak about what is in his mind unasked? On account of the difference in the understanding of living beings, reasoning stands differently (for the clearance of doubts).

अपृष्ट्वा स्वस्वाभिमतं कः सन्देहाद्विमुच्यते।
प्रष्टुर्विद्या हि सुदृढा प्रश्नो बीजं निरूपणे ॥५८॥
अप्रष्टुर्नैव विद्या स्यात् पृष्ट्वा विद्यात्ततो गुरुम् ॥५९(a)॥

58-59(a). Without asking for what is desired by oneself, who is freed from doubt? The Knowledge of the one who questions is indeed firm. The question is the cause in ascertaining it. Knowledge cannot arise in one who does not question. Therefore, let one know by questioning the Guru.

चितिरेकैव वैचित्र्याद्भासत इति सम्भवेत् ॥५९ (b)॥
एकरूपो यथाऽऽदर्शः प्रतिबिम्बादनेकधा ॥६० (a)॥

59(b)-60(a). The one Consciousness alone shines through diversity (or manifoldness). This can happen as a mirror having one form (appears) variously on account of reflections in it.

पश्य स्वप्नविकल्पादौ मन एकं हि केवलम् ॥६० (b)॥
द्रष्टृदर्शनदृश्यात्मवैचित्र्येण विभाति हि।
एवं शुद्धैव सा संविद्विचित्राकारभासिनी ॥६१॥
चितिश्चेत्यमिति द्वेधा स्वप्नेऽपि हि विभासते ॥६२ (a)॥

60(b)-62(a). See! In dreams, fancies and the like, the one mind alone shines with variety consisting of the seer, the seeing and the seen. Thus, that Pure Consciousness alone is shining with various forms. Even in a dream, it shines in two ways, as consciousness and the perceived object.

Note: If that duality in a dream is false, why should it not be so in the waking state? This is the implied question.

आलोकमन्तरा त्वन्धो भावं जानाति वै ननु ॥६२ (b)॥
अन्धस्याभासमानं च रूपं भाति स्मृतौ किल।
नैवं चितेरभाने किं कदा कुत्र विभासते ॥६३॥

62(b)-63. Does not a blind man indeed know an object without light (by the sense of touch and the like)? For a blind man, a visible object not shining (or not being perceived due to his blindness), indeed shines in his remembrance. (But), it is not so in the absence of Consciousness. When Consciousness does not shine, what is it that shines, when and where?

यथाऽऽदर्शं विना किञ्चित् प्रतिबिम्बं न भाति वै।
आदर्शान्नातिरिक्तोऽतः प्रतिबिम्बो भवेद्यथा ॥६४॥

एवं चितिमृते किञ्चिदतिरिक्तं न विद्यते।
अत एव मनोऽप्यन्यत् सर्वथा नास्ति वै चितेः ॥६५॥

64-65. As any reflection does not appear without a mirror and hence as the reflection cannot be different from the mirror, thus, except Consciousness, nothing different exists. For this very reason, even the mind is not at all different from Consciousness.

यथा स्वप्ने मनस्तद्वज्जाग्रत्यपि मनो नहि।
कल्पितं कार्यसंसिद्ध्यै करणं केवलं मनः ॥६६॥

66. As the mind does not exist separately in a dream (in which the knower, the instrument of knowledge and the known objects are all of one nature, viz., the mind), in that manner, mind does not exist (separately) in the waking state also. It is formed (or intended) for the accomplishment of work. Mind is a mere instrument.

Note: Both in a dream and in the waking state, it is the mind that takes the form of objects, which have no existence apart from the mind.

यथा स्वाप्नः कुठारः स्यात् करणं तरुछेदने।
राम क्रियाऽसत्यरूपा सत्यं तत्करणं कथम् ॥६७॥

67. Rāma! As an axe seen in a dream can be the instrument for cutting a tree (in the dream), how can that instrument be true when the act (of cutting) is unreal in nature?

Note: The mind itself takes the form of the instrument, namely axe, for cutting the tree, which act is obviously unreal. How then can that mind (the instrument) be real?

असता नरशृङ्गेण कः कदा सुविदारितः।
तस्मान्नास्ति मनो राम चासत्कार्यस्य कारणम् ॥६८॥

68. Who has been torn asunder by the non-existent horn of a man

and when? Rāma! Therefore, the mind which is the cause of an unreal act (in a dream) does not exist.

स्वप्ने दृशिक्रियाकार्यकरणं मन उच्यते।
यथा तथा सर्वदाऽपि मनो नास्ति क्रियाकरम् ॥६९॥

69. As the mind is declared as the instrument of the effect which is the act of seeing in a dream (such viewing being unreal), in that manner, the mind doing such acts (i.e., as an instrument of perception) does not exist always (even in the waking state).

Note: This verse reiterates the earlier conclusions. The non-existence of the mind as a perceiving instrument even in the waking state is mentioned.

चिदात्मा केवलं स्वच्छस्वाच्छन्द्यान्मन आदिकम्।
परिकल्प्य व्यवहरेद् दृश्यद्रष्टृादिभेदतः ॥७०॥
क्वचित् क्वचित् केवलं तु निर्विकल्पात्मना स्थितः ॥७१ (a)॥

70-71(a). The Self that is Consciousness, merely through its pure freedom of Will, effecting the mind and the rest, can act with differentiation as the seer, the seen and the rest. Sometimes, it exists merely with a nature that is Nirvikalpa (or without thought-constructs).

शृणु भार्गव चित्तत्त्वम् परिपूर्णमपि स्वयम् ॥७१ (b)॥
नाकाशतुल्यं चैतन्यात् स्वप्रकाशमतः स्थितम्।
आकाशश्च चिदात्मा च न विलक्षणतां गतौ ॥७२॥

71(b)-72. Bhārgava! Listen. The Principle of Consciousness, though by itself the Whole, is not similar to the sky (or space) on account of its conscious nature. Therefore, it is self-luminous, (not inert like the sky or space). Pure space and the Self that is Consciousness do not have any (other) difference.

पूर्णः सूक्ष्मो निर्मलश्चाजोऽनन्तोऽपि निराकृतिः।
सर्वाधारोऽप्यसङ्गात्मा सर्वान्तरबहिर्भवः ॥७३॥
विशेषस्तत्र चैतन्यमाकाशे तन्न विद्यते।
वस्तुतश्चैतन्यपूर्ण आत्मैवाकाश उच्यते ॥७४॥

73-74. Both are whole, subtle, stainless, unborn, endless, formless, having an unattached nature though the support of all and existing inside and outside everything. The characteristic difference there, is Consciousness which does not exist in the sky (or space). In reality, it is the Self alone, full of Consciousness, that is called the sky (or space) (since nothing exists really other than Pure Consciousness).

न ह्यात्माकाशयोर्भेदो लेशतोऽपि हि विद्यते।
य आकाशः स आत्मैव यश्चात्माऽऽकाश एव सः ॥७५॥

75. There is indeed not even a little difference between the Self and the sky (or space). That which is space is the Self alone and that which is the Self is space alone.

अज्ञाः पश्यन्त्यात्मरूपमाकाशमिति वै भ्रमात्।
सौरालोकं यथोलूकस्तमोमात्रं प्रपश्यति ॥७६॥

76. Ignorant ones see the natural state of the Self as space due to delusion as the owl sees the light of the sun as mere darkness.

आकाशमेव विज्ञास्तु पश्यन्त्यात्मचिदात्मकम्।
परा चितिः परेशानी स्वच्छस्वातन्त्र्यवैभवात् ॥७७॥
अवभासयेदात्मानं परिच्छिन्नमनेकधा।
यथा राम स्वमात्मानं स्वप्ने बहुविधं पृथक् ॥७८॥
मनुष्यादिविभेदेन भासयस्येवमेव हि ॥७९ (a)॥

77-79(a). But, wise ones see the very sky (or space) as the Self of the nature of Consciousness. Transcendental Consciousness, the Supreme Ruler (or Goddess), on account of the Power of its pure

freedom of Will, can manifest itself variously divided, in the same manner as you manifest your own self manifoldly and separately with the distinctions of men and the like in a dream.

अनेकधाऽवभासोऽपि परिच्छिन्नदृशैव हि ॥७९ (b)॥
स्वयं स्वदृष्ट्या पूर्णात्मरूपिण्येव परा चितिः ॥८० (a)॥

79(b)-80(a). Even the appearance variously is indeed through divided perception (in your case). The Supreme Consciousness by itself and through its own perception has only the nature of the Whole Self.

ऐन्द्रजालिक एकोऽपि स्वमात्मानमनेकधा ॥८० (b)॥
भासयंस्तत्र द्रष्टृणां स्वदृष्ट्या भासते स्वयम्।
एक एव निर्विकार एवं सा परमा चितिः ॥८१॥
शुद्धैकरूपभासाऽपि परिच्छिन्ना ह्यनेकधा।
परिच्छिन्नस्वरूपाणां भासयेद् मायया ऽऽवृता ॥८२॥

80(b)-82. A magician, though alone, making himself appear variously to the viewers there, appears by himself and through his own perception as one and the same only and without change. Thus, that Supreme Consciousness, though pure and shining with the same nature, divided variously, being covered by (Her own) Power of Māyā, can manifest (a multitude) of objects having a nature which is divided (or limited).

मायावरणमप्येतत् परिच्छिन्नदृशो भवेत्।
यथैन्द्रजालिको मायावृतश्चान्यदृशो भवेत् ॥८३॥

83. Even this covering by Māyā (of Consciousness) would be for those having a divided (or limited) perception just as a magician would be covered by Māyā only in the perception of others.

माया परचितोऽत्यन्तं स्वातन्त्र्यमतिदुर्घटम्।
लोकेऽपि योगिनोऽन्ये च मान्त्रिका ऐन्द्रजालिकाः ॥८४॥

आच्छादितं स्वस्वातन्त्र्यं प्राप्य किञ्चित् सुयुक्तितः।
दुर्घटं घटयन्त्येव ततो नैतद्विचित्रितम् ॥८५॥

84-85. Māyā is the complete freedom of Will of the Supreme Consciousness and is extremely difficult (making impossible things to happen). Even in the world, Yogin-s and others who are magicians conversant with incantations, attaining a little of their own freedom of will which is covered (by Māyā), verily cause to happen what is difficult (or impossible), through proper means. Therefore, this (manifestation of the world by Supreme Consciousness through its unlimited freedom of Will) is not surprising.

एवं परचितेः स्वच्छस्वातन्त्र्यात् स्वात्मनो वपुः।
अनेकधा परिच्छिन्नं भासितं भृगुनन्दन ॥८६॥

86. Bhārgava! Thus, on account of the pure freedom of Will of Supreme Consciousness, its own natural state is manifested as variously divided.

परिच्छेदोऽभिमानस्य त्वेकदेशे सुविश्रमः।
साऽप्यपूर्णत्वविख्यातिर्याऽविद्या परिगीयते ॥८७॥

87. Division (or limitation) is the resting of self-consciousness (or awareness as ''I'') in one place. That alone is knowledge of incompleteness which is declared as Avidyā or Ignorance.

अत्र मुह्यन्ति बहवस्तार्किकाः पण्डिता अपि।
स्वात्मानमनुदाहृत्य बहिर्दृष्टितया स्थितेः ॥८८॥

88. In this matter, many, even dialecticians and scholars, are deluded on account of their remaining in the state of external perception, without having meditated deeply on their own Self.

गुरूपदिष्टं यत्किञ्चित् सद्वाऽप्यसदपीतरत्।
अनुदाहृत्य चात्मानं यावन्न ह्यवलोकयेत्॥८९॥
तावन्न फलमाप्नोति परोक्षात्मतया श्रुतेः।
अतो मयोक्तं राम त्वं सम्पश्यात्मनि सद्दृशा॥९०॥

89-90. Whatever is taught by the Guru, being, non-being or any other, as long as one does not perceive (directly) not having meditated deeply on the Self, so long, he does not obtain the fruit, by reason of the indirect nature of the hearing (from the teacher's mouth). Rāma! Therefore, you see what has been declared by me in your own Self with firm (internalised) perception.

चितिर्या परमा देवी सर्वसामान्यरूपिणी।
सा प्रकाशमयी यस्माज्जडव्यावृत्तरूपिणी॥९१॥

91. That Supreme Goddess who is Consciousness, having a form which is Whole (or universal) is full of light since she has a nature distinct from inert objects.

अतः स्वात्मनि विश्रान्तिस्त्वहन्ता पररूपिणी।
जडाश्चिदात्मविश्रान्ताश्चिदात्मनि विभासतः॥९२॥

92. Therefore, I-consciousness in its highest nature, which is resting in one's own Self (is her real form). Inert objects are reposed in the Self that is Consciousness (and not in their own self) due to their appearance (only) in the Self that is Consciousness.

न स्वरूपे स्वतो भान्ति तस्मान्न स्वात्मविश्रमः।
चितेस्तु केवलं स्वस्मिन्ननन्यापेक्षया सदा॥९३॥
भासमानत्वतः स्वस्मिन् विश्रान्तिरुपपद्यते।
पूर्णाहन्ता परा सेयं या जडेषु न विद्यते॥९४॥

93-94. They (the inert objects) do not shine by themselves in their own self. Therefore, they have no repose in their own self.

But, for Consciousness, repose occurs (or is possible) in itself on account of its shining nature always in itself alone, without the need for another. This very Consciousness is the Supreme and Full I-ness (Pūrṇāhantā or Full I-consciousness that is undivided), which does not exist in inert objects.

व्यावृत्तिस्पर्शहीनेयं परिच्छेदविवर्जनात्।
सर्वमस्यां यतः संस्थमादर्शे नगरं यथा॥९५॥

95. This Pūrṇāhantā (or Full I-consciousness) is destitute of contact with any differentiation on account of abandoning division, since everything is abiding in it as a city (reflected) in a mirror.

व्यावृत्तिर्वा परिच्छेदः कथं केन हि सम्भवेत्।
एवं पूर्णस्वरूपायाः पूर्णं यत्स्फुरणं स्थितम्॥९६॥
तदेव स्वात्मविश्रान्तिः पूर्णाहन्ता च कथ्यते।
अखण्डैकरसं ह्येतदेतावद् राम वै भवेत्॥९७॥

96-97. How and by which indeed can differentiation or division happen? The full manifestation (of Consciousness) having a nature that is whole, existing in this manner, is alone called repose in itself or Full I-consciousness. Rāma! This is one unbroken Essence and can be so much alone.

निरूपणे बहुविधमिव तत् प्रतिभासते।
एतावदेव स्वातन्त्र्यं यतः शक्तिर्हि तन्मयी॥९८॥

98. In investigation, that appears as of many kinds. So much alone is its freedom of Will in consequence of which, the Power (of appearing variously) consists of that (Consciousness) alone.

Note: There is no difference between Pure Consciousness and its power of manifestation as between a mirror and the reflections in it.

प्रकाशस्तेजसो यद्वदौष्ण्यं चैवापृथक् स्थितम्।
एवं स्वातन्त्र्यविश्रान्तिसहितैकरसात्मिका ॥९९॥

99. As the heat and light of fire do not exist separately (from fire), so, (Consciousness) associated with freedom of Will and repose (in its own Self) is of One Essence.

इयमेव हि मायाख्या शक्तिः परमदुर्घटा।
आदर्शवद्यत्स्वरूपे चिदेकरसरूपिणी ॥१००॥
सत्यप्यनेकवैचित्र्याभासनेन विभासते।
तथा भासनकालेऽपि स्वरूपादनिवर्तनम् ॥१०१॥

100-101. This (Fullness of I-consciousness or Pūrṇāhantā) alone is indeed the Power called Māyā which causes the impossible to happen and which, like a mirror, though remaining in its essential nature in the form of the One Essence that is Consciousness, shines with many wonderful appearances and there is no ceasing from its essential nature even at the time of its appearances (variously).

परिच्छेदावभासो यः सोऽनात्माभास उच्यते।
साऽविद्या जडशक्तिः सा शून्यं प्रकृतिरेव च ॥१०२॥
अत्यन्ताभाव आकाशस्तमः प्रथमसर्गकः।
सर्वं तदेव सम्प्रोक्तं परिच्छेदनमादिमम् ॥१०३॥

102-103. That which is the appearance of division (or limitation) is called the appearance of non-Self. That is Ignorance and inert energy and that is the Void and also Prakṛti or Nature. That is absolute non-existence, space, darkness and first creation. The first division (caused by Māyā) alone is described as all that.

राम यः परिपूर्णात्मा विश्रमो वै समास्थितः।
तस्यैकदेशताभ्रान्तिकृतमाकाशभासनम् ॥१०४॥

104. Rāma! The appearance of space is caused by the delusion of

a partial nature (i.e., state of occupying one place) for that repose which is abiding as the fullness of the Self.

अत आत्मप्रदेशो य आत्माभिमतिवर्जितः।
आकाशः स हि सम्प्रोक्तः स हि संसारकारणम् ॥१०५॥

105. Therefore, that space of the Self which is destitute of I-consciousness (or self-awareness) is alone described as the sky (or space or Ether) and that alone is the cause of the course of worldly existence.

एष एव भवेद् भेदः पशुदृष्ट्येकगोचरः।
राम सूक्ष्मदृशा पश्य य आकाशस्त्वयेक्ष्यते ॥१०६॥
तत्रत्यजीवराशीनामात्मा चैतन्यमेव सः ॥१०७(a)॥

106-107(a). This Space alone would be the difference accessible to the perception of ignorant ones. Rāma! See with subtle perception. That space which is seen by you, is alone the Consciousness that is the Self of the multitude of creatures existing there.

Note: Space, which is without limitation and is whole, resembles the Self excepting that it is not endowed with Consciousness. But, for the wise ones having subtle perception, since nothing exists apart from Pure Consciousness, the so called inert space is not different from the Self that is Consciousness.

यथाऽन्यदेहेष्वाकाशो भासते यः सदा तव ॥१०७(b)॥
स एव तेषामात्मा स्याच्चिदानन्दघनात्मकः ॥१०८(a)॥

107(b)-108(a). As that space which shines in the bodies of others alone would be their Self of the nature of a mass of Consciousness-bliss, (so is it) for you always.

एवं स्वकल्पिताकाशग्रस्तं यच्चिद्वपुः स्थितम् ॥१०८(b)॥
तदेव मन इत्युक्तमात्मैव नहि चेतरत् ॥१०९(a)॥

108(b)-109(a). That natural state of Consciousness, which is seized (or pervaded) by the space fashioned by oneself in this manner, is alone called ''mind''. It is only the Self; surely not another.

तत्रावरणमुख्यत्वात् प्रमाणं मन उच्यते ॥१०९(b)॥
आवृतप्राधान्यतस्तु प्रमाता जीव उच्यते ॥११०(a)॥

109(b)-110(a). There, on account of the prominence of the covering (of Consciousness), it is called the ''measure'' or the instrument of knowledge that is the mind. On account of the prominence of the covered entity (which is Consciousness), it is called the ''measurer'' or the knower that is the Jīva (or the individual soul).

एवमाकाशावृतोऽपि चिदात्मा भूय एव तु ॥११०(b)॥
आकाशे कोमलेऽत्यन्तशिथिले निर्घनेऽमले।
कठिनश्लिष्टघनतामालिन्यानां प्रकल्पनैः ॥१११॥
भूतान्याभास्य देहात्मा देहेनापि समावृतः।
कुम्भोदरगतो दीप उदरं व्याप्य भासते ॥११२॥

110(b)-112. Thus, the Self that is Consciousness, though covered (or concealed) by space, manifesting the elements in the space which is delicate, extremely loose, rarefied and stainless, by fashioning hardness, adherence, denseness and impurity, again becomes covered also by a body. As (the light of) a lamp in the interior of a pot shines pervading the interior, so the Self in the body (also illuminates the body).

एवमेष शरीरान्तरवभासनमात्रकः।
आस्ते गूढप्रदीपात्मा तदन्तर्मात्रभासनः ॥११३॥

113. Thus, this (Self) is (of the nature of) the mere Light (of Consciousness) within the body and exists with the nature of a concealed lamp (within a pot), shining only within its interior.

दीपप्रभा घटच्छिद्राद्यथा निर्याति वै बहिः।
एवमक्षद्वारमुखाद् भूयो निर्याति वै चितिः ॥११४॥

114. As the light of the lamp goes out outside through the hole on the pot, so, Consciousness indeed goes out through the openings of the gates of the senses, frequently (to illuminate the external objects).

निर्याणं तु चितेर्नास्ति पूर्णत्वादक्रियत्वतः।
स्वात्मावरणमाकाशं स्फूर्तिशक्तिश्चिदात्मनः ॥११५॥
यावन्निवारयेत्तावद् निर्याणं प्रविभासते।
मनोव्यापार एष स्यात् स्फूर्त्याऽपहतिरावृतेः ॥११६॥

115-116. There is (actually) no going out for Consciousness, on account of its wholeness and actionlessness. Till such time as the power of manifestation of the Self that is Consciousness can keep off space (inert energy or Ignorance) which is its own covering, the going out appears to exist. This is the activity of the mind, which is the removal of the covering by the manifesting power (of Consciousness).

Note: The covering or space or ignorance is the inert energy which is removed by the manifesting power of Consciousness or the power of Knowledge.

तस्माद्राम मनो नान्यदात्मैव मन उच्यते।
चला चितिर्मनोनाम्नी निश्चलाऽऽत्मस्वरूपिणी ॥११७॥

117. Rāma! Therefore, the mind is not any other. The Self alone is called the mind. The moving Consciousness has the appellation ''mind'' and the unmoving (Consciousness) is of the nature of the Self.

आवृत्त्यभिहतिः स्फूर्त्या चलनं राम वै चितेः।
एतदेव विकल्पः स्याद् विकल्पपरिवर्जने ॥११८॥
निर्विकल्पं पूर्णरूपं विज्ञानं मुक्तिनामकम् ॥११९(a)॥

118-119(a). Rāma! The removal of the covering by the manifesting (power) of Consciousness is the moving (of Consciousness). This alone would be Vikalpa (or thought-construct). On the renunciation of thought-constructs, there remains Knowledge freed from thought-constructs and of the nature of the Whole, called Liberation.

राम त्यजात्र सन्देहं विकल्पस्य विवर्जने ॥१ १९ (b)॥
अप्यावरणशेषः स्यादिति नास्त्येव चावृतिः।
आवृतिर्नहि सत्याऽस्ति यतः स्वेनैव कल्पिता ॥१ २०॥

119(b)-120. Rāma! In this matter, abandon the doubt that, even on the renunciation of thought-constructs, there can be the defect of the covering. The covering verily does not exist. The covering is indeed not true since it is fashioned (or imagined) by (Consciousness) itself alone.

यथा मनोरथे बद्धः केनचिच्छत्रुणा स्वयम्।
ताड्यमानस्तर्ज्यमानो यावत् सङ्कल्पवर्जनम् ॥१ २१॥
कुर्यात्तावत्ताडनं वा तर्जनं वाऽपि लीयते।
किं तत्र शिष्यते बन्धस्तथाऽत्रापि विभावय ॥१ २२॥

121-122. As one, himself bound by some enemy in his fancy and being beaten and scolded by him, when he can abandon (such) imagination, then, the beating or the scolding also vanishes and no bondage is left remaining, so, perceive in this case also.

अनादिकालाद्रामात्र बन्धो नास्त्येव कस्यचित्।
जडात्मभ्रान्तिमुत्सृज्य कोऽयं बन्धो विचारय ॥१ २३॥

123. Rāma! In this (worldly existence), there is quite no bondage for anybody from beginningless time. Giving up the delusion of the nature of dullness (or ignorance), investigate what this bondage is.

एष एव महाबन्धो बन्धसत्यत्वनिश्चयः।
मृषा भीतस्य बालस्य यक्षग्रह इव स्थितः ॥१ २४॥

124. Firm belief in bondage is alone the greatest bondage. It is existing like the apprehension of a ghost for a boy who is frightened falsely.

यावद् बन्धभ्रान्तिमेनां नोत्सृजेद् बुद्धिमानपि।
न तावत् संसृतेर्मुक्तो भवेत् क्वापि महोद्यमैः ॥१ २५॥

125. Even an intelligent person, as long as he cannot give up his delusion of bondage, so long, he cannot be liberated from the course of worldly life anywhere (even) by abundant and strenuous efforts.

कोऽयं बन्धः कथं वा स्यान्निर्मलस्य चिदात्मनः।
प्रतिबिम्बात्मकैः स्वात्मादर्शान्तःप्रविभावितैः ॥१ २६॥
बन्धो यदि तदादर्शप्रतिबिम्बाग्निरादहेत् ॥१ २७(a)॥

126-127(a). What is this bondage and how can it exist for the stainless Self that is Consciousness? If there can be bondage through things of the nature of reflections manifested within the mirror of one's own Self, then, the reflected image of fire in a mirror should burn (objects).

बन्धस्य सत्यताबुद्धिर्मनसोऽस्तित्वनिश्चयः ॥१ २७(b)॥
एतद् द्वयमृते नास्ति बन्धः कस्यापि कुत्रचित् ॥१ २८(a)॥

127(b)-128(a). There is no bondage for anybody anywhere except these two, namely, the belief in the reality of bondage and the firm conviction as to the existence of the mind.

यावदेतद् द्वयमलं सद्विचारमहाजलैः ॥१ २८(b)॥
नोन्मार्जितं तावदिह तस्य संसारनाशने।
अहं वा ब्रह्मदेवो वा विष्णुर्वाऽपि च शङ्करः ॥१ २९॥

विद्यात्मिका वा त्रिपुरा नैव शक्ताः कथञ्चन।
तस्माद्राम द्वयं चैतत् परित्यज्य सुखी भव ॥१ ३ ०॥

128(b)-130. As long as these two are not completely effaced by the great waters of proper investigation, so long, I or the Creator Brahmā or Viṣṇu or Śaṅkara or Tripurā of the nature of Knowledge are not quite competent in the removal of his transmigratory existence here in any manner. Rāma! Therefore, relinquishing these two, be happy.

तस्माद्राम निर्विकल्परूपे मनसि संस्थिते।
आत्ममात्रत्वतस्तस्य द्वैतं न परिशिष्यते ॥१ ३ १ ॥

131. Rāma! For this reason, when the mind is established in its natural state free from thought-constructs, duality is not left remaining on account of its state being the mere Self.

इदं तदितिरूपेण भासनान्यन्मनो नहि।
इदमादिपरित्यागे भासनात्मैव शिष्यते ॥१ ३ २ ॥

132. The mind is not at all (anything) other than appearing with the characteristic of ''this'' and ''that''. On the renunciation of ''this'' and the like, only the entity of the nature of (mere) shining is left remaining.

रज्जुसर्पपरिभ्रान्तिः सत्याभिमतवस्तुनि।
रज्जुरूपे हि सर्पस्य भासिनीति विनिश्चयः ॥१ ३ ३ ॥

133. It is a certainty that the delusion of a snake (seen) in the rope is (also) the illuminator of the snake in the figure of the rope which is an object accepted as real.

Note: Duality is denied even in the appearances arising out of delusion.

तत्र सर्पस्य बाधेऽपि रज्ज्वालम्बनहेतुतः।
चिद्रूपादात्मनोऽन्यत्तु रज्जुज्ञानं स्थितं भवेत् ॥१ ३ ४ ॥

134. There, even on the refutation of the snake arising out of resting upon (or depending upon) the rope, the knowledge of the rope would exist different from the Self which is of the nature of Consciousness.

साऽपि रज्जुश्चिति यदा स्वप्नदृष्टान्तकल्पिता।
रज्जुबाधे हि तज्ज्ञानं कथं शिष्येत् किमाश्रयम् ॥१ ३ ५॥

135. When even that rope is formed (or imagined) in Consciousness by the example of a dream, how indeed and having what as its substratum can that knowledge be left remaining on the refutation of the rope?

तस्माद् दृश्यस्य बाधे तु तज्ज्ञानं केवला हि दृक्।
चिदात्मानतिरिक्तत्वाद् द्वैतं तेन कथं भवेत् ॥१ ३ ६ ॥

136. Therefore, on the refutation of the perceived object, that knowledge (of the object) would indeed be mere perception.On account of its being non-different from the Self that is Consciousness, how can duality occur by that (delusory knowledge)?

अर्थक्रिया हि संदृष्टा स्वप्नवस्तुषु सुस्थिरा।
स्वाप्नवस्तु स्थिरमिति स्वप्ने सर्वैर्विभावितम् ॥१ ३ ७॥

137. In things of a dream, a stable and purposeful action is indeed seen. In a dream, it is imagined by everybody that the dream-object is firm.

एतावानेव भेदः स्यात् स्वप्नजाग्रद्विभासयोः।
जाग्रति स्वप्नमिथ्यात्वनिश्चयो भवति ध्रुवम् ॥१ ३ ८॥
स्वप्ने न जायते जाग्रन्मिथ्यात्वस्य विनिर्णयः।
नैतावतैव सत्यत्वं जाग्रद्व्यवहृतेर्भवेत् ॥१ ३ ९॥

138-139. So much alone would be the difference between the appearances in dream and waking. There is certainly the firm conviction of the falseness of a dream in waking. But, the ascertainment of the falseness of the waking state does not happen in a dream. By so much alone, the reality of the actions of the waking state cannot arise.

यथा जाग्रति वस्तूनां स्थिरताऽर्थक्रियाऽपि च।
दृश्यते किं तथा स्वप्ने दृश्यते नहि वा वद ॥१ ४ ०॥

140. As firmness and purposeful action of things are seen in the waking state, so, are not they indeed observed in a dream also? Tell me.

न स्वप्ने जागरा भावाः स्वाप्ना वा नैव जागरे।
अर्थक्रियाकरा वाऽपि स्थिरा वा भान्ति तत्समम् ॥१ ४ १॥

141. The objects of the waking state do not appear either as causing purposeful action or as firm in a dream. The objects of a dream also do not appear either as causing purposeful action or as firm in the waking state. Therefore, (the two states) are similar.

विभावय सूक्ष्मदृशा को भेदोऽतीतस्वप्नयोः।
पश्यैन्द्रजालिककृते स्थैर्यमर्थक्रियामपि ॥१ ४ २॥
किं तावतैव तत्सत्यमैन्द्रजालिकनिर्मितम् ॥१ ४ ३ (a)॥

142-143(a). Contemplate with subtle perception what difference exists between the past (experiences of the waking state) and a dream. Observe the firmness and purposeful action (even) in a thing produced by a magician. By so much alone, is that (thing) created by a magician real?

सत्यासत्यविभागो वै प्राकृतैर्विदितो नहि ॥१ ४ ३ (b)॥
अत एव मोहितास्ते प्रोचुः सत्यं हि जागतम् ॥१ ४ ४ (a)॥

143(b)-144(a). The division into the real and the unreal is indeed not understood by common people. For this very reason, they said that the objects of the world were indeed true, being deluded (in their understanding).

कदाऽप्यभावासंस्पृष्टं सत्यं राम प्रचक्षते ॥१ ४ ४ (b)॥
अभावः स्यादभानाद्वै त्वभानं न चितेः क्वचित्।
अभानमचितामस्ति ह्येनकत्वावभासतः ॥१ ४ ५॥

144(b)-145. Rāma! Reality is regarded as a thing untouched by non-existence at any time. There can be non-existence by non-appearance. There is no non-appearance of Consciousness anywhere. Non-appearance happens for unconscious objects alone on account of the appearance of manifoldness.

परस्पराभावभासा अचिद्भावा हि सर्वथा।
चिदभानं कदा कुत्र स्याद् राम प्रविचारय ॥१ ४ ६॥

146. For, unconscious objects have appearances with mutual absence (i.e., the perception of one object would exclude other objects) entirely. Where and when can the non-appearance of Consciousness arise? Rāma! Investigate (this).

यदा चितिर्न भायाद्वै तदा भायात् कथं वद।
न भायाद्वा कथं भायादभाने यदि तद्द्वयोः ॥१ ४ ७॥

147. When Consciousness cannot indeed shine, say, how can "then" (the concerned time) shine! How can even (the supposed fact) "does not shine" appear, if there is the non-appearance of both (the concerned time and the fact of not shining or appearing)?

Note: Both time and the non-appearance of consciousness can occur only in the light of consciousness or awareness.

राम भायादेव चितिस्तस्मात् सत्यैव सा चितिः।
राम सत्यासत्यभेदं शृणु संक्षेपतो ब्रुवे ॥१ ४ ८॥

148. Rāma! Consciousness can only shine. Therefore, that Consciousness is quite real. Rāma! I shall tell you briefly the difference between the real and the unreal. Listen.

अन्यानपेक्षभासं स्यात् सत्यमन्यदसत्यकम्।
अन्यथा रज्जुसर्पाद्यमपि सत्यं भवेन्ननु ॥१ ४९॥

149. The real would be one which shines independent of another. A different one is unreal. Otherwise, even the snake (mistakenly seen) in a rope and such things can surely be real.

बाधो ह्यभावविज्ञानं तद्भावेऽपि हि सम्भवेत्।
अभावे भावविज्ञानमपि सम्भवति स्फुटम् ॥१ ५०॥

150. Refutation (of a thing) is indeed the knowledge of its non-existence. That can indeed happen even on the existence (of the thing). In the absence (of a thing), even the knowledge of its existence arises clearly.

Note: It happens many times due to error that a thing which is present is understood as non-existent and what is absent is imagined to be present.

ततो न बाधितं सत्यमसत्यं बाधितं भवेत्।
इति पक्षो न युक्तः स्यात् सर्वथा व्यभिचारतः ॥१ ५१॥

151. Therefore, the supposition that a thing which is not refuted would be real and the one which is refuted would be unreal, cannot at all be right on account of deviation (from the supposition in practice).

चितोऽभाने न किञ्चित् स्यान्न स्यात्तदपि सर्वथा।
तस्माद्यश्चिन्न भातीति वदेत् तार्किकसत्खरः ॥१ ५२॥
स ब्रूयान्नाहमस्मीति तत्र केन किमुच्यते ॥१ ५३ (a)॥

152-153(a). On the non-appearance of Consciousness, there

cannot be anything. Even that (awareness "there is nothing") cannot exist. Therefore, the real ass of a logician who may say "Consciousness does not shine", can also say "I do not exist." In that case what is declared and by whom?

यस्यात्मनि स्यात् सन्देहो भानाभावेन सर्वदा ॥१ ५३ (b)॥
सोऽन्येषां नाशयेन्मोहं निपुणैस्तर्कगुम्फनैः।
तदा गण्डशिलाऽप्येषाऽप्यन्यमोहं विनाशयेत् ॥१ ५४॥

153(b)-154. For whom there may be doubt in his own self always due to absence of shining (or appearance), well may he remove the delusion of others by clever arrangements of abstract reasoning! (i.e., he cannot do it) Then, even this rock of Gaṇḍa can destroy the delusion of others!

तस्मादर्थक्रियाभासमात्रेण नहि सत्यता।
सर्वमेव हि विज्ञानं भ्रान्तिरेव न संशयः ॥१ ५५॥
अपरेयं महाभ्रान्तिस्तेष्वभ्रान्तत्वनिश्चयः ॥१ ५६ (a)॥

155-156(a). Therefore, reality does not indeed exist due to the mere appearance of purposeful action. Surely, quite all perceptions are only delusion. There is no doubt (in this matter). Another great delusion is the firm conviction of the absence of delusion in those (perceptions).

यथा हि बाधविज्ञानात् पूर्वं भ्रान्तिर्भवेत्तथा ॥१ ५६ (b)॥
सर्वजागतविज्ञानमभ्रान्तिरिव हि स्थितम् ॥१ ५७(a)॥

156(b)-157(a). For, as there would be delusion before knowing the refutation (of the false experience), so, all perceptions of the world are indeed existing as non-delusory (till their refutation).

यथा च रजतज्ञानं शुक्तिज्ञानाद् भ्रमात्मकम् ॥१ ५७(b)॥
एवं चिदात्मविज्ञानात् सर्वं ज्ञानं भ्रमात्मकम् ॥१ ५८(a)॥

157(b)-158(a). As the perception of silver (in an oyster shell) is of the nature of delusion on knowing the oyster shell, so, on account of the knowledge of the Self that is Consciousness, all perceptions are of the nature of delusion.

नभोनीलभ्रमः सर्वसमानो भासते तथा ॥१ ५८ (b)॥
जागतो भ्रम एष स्यात् सर्वेषां दोषहेतुतः।
अभ्रान्तिः शुद्धविज्ञानं यच्चिदात्मतया स्थितम् ॥१ ५९॥

158(b)-159. The delusion of blueness of the sky appears common to all. Like that, this delusion of the world would exist for all on account of the defect (of Ignorance). Absence of delusion is Pure Knowledge which is existing with the nature of the Self that is Consciousness.

एवमेतत् त्वया पृष्टं प्रोक्तं युक्त्यनुसङ्गतम्।
सन्देहमत्र सन्त्यज्य राम प्रोक्तं विनिश्चिनु ॥१ ६ ०॥

160. Thus, what was asked by you has been explained in harmony with reasoning. Rāma! Abandoning doubt in this matter, ascertain what has been told.

कथं मुक्ते व्यवहृतिरिति पृष्टं पुरा तु यत्।
तत्ते प्रवक्ष्यामि राम शृणु सम्यक् समाहितः ॥१ ६ १॥

161. Rāma! I shall tell you that which was asked earlier, namely, how action occurs in a liberated person. Hear well with concentration.

मुक्ता हि ज्ञानिनो लोके ह्युत्तमाधममध्यमाः।
प्रारब्धोपनतैर्भोगैः खिद्यमानाः क्षणे क्षणे ॥१ ६ २॥
स्वरूपज्ञास्तु ये राम ते मन्दज्ञानिनः स्मृताः ॥१ ६ ३ (a)॥

162-163(a). Liberated sages in the world are (of three kinds)–the highest, the middling and the lowest. Rāma! They are considered

as sages who are low (in the scale), who, being wearied every moment by the enjoyments brought by their prārabdhakarman are (nevertheless) knowers of their own natural state.

ये तु प्रारब्धसम्प्राप्तान् भुञ्जाना अपि नो विदुः ॥१ ६ ३ (b)॥
मधुक्षीबा रसमिव मध्यास्ते ज्ञानिनः स्मृताः ॥१ ६ ४ (a)॥

163(b)-164(a). But, those who, though enjoying what have been obtained through prārabdhakarman, do not know (them) as those intoxicated by wine (do not know) the taste, are considered as middling sages (who know the Self).

ये तु प्रारब्धकोटीनां फलैरपि विचित्रितैः ॥१ ६ ४ (b)॥
न स्वस्थितेः प्रच्यवन्ते नोद्विजन्त्यापदां गणैः।
न विस्मयन्ति चाश्चर्यैर्न हृष्यन्ति महासुखैः ॥१ ६ ५॥
अन्तःशान्ता बहिर्लोकसमास्ते ज्ञानिषूत्तमाः ॥१ ६ ६ (a)॥

164(b)-166(a). Those, on the other hand, who do not deviate from their own state even by the varied results of millions of prārabdhakarman-s, are not afraid of multitudes of misfortunes, are not surprised at miracles, are not delighted by great pleasures, resemble ordinary people externally and are tranquil within, are the highest among sages (who know the Self).

एवं बुद्धिविभेदेन ज्ञानपाकविभेदतः ॥१ ६ ६ (b)॥
प्रारब्धशेषमाहात्म्याद् व्यवहारा विचित्रिताः।
मधुमत्तादिवत्तेषां व्यवहारोऽपि सम्भवेत् ॥१ ६ ७॥

166(b)-167. Thus, due to the difference in the maturity of Knowledge because of the difference in the intellect and on account of the greatness of the residue of prārabdhakarman, their actions are coloured. Their actions can also happen like those of persons intoxicated by liquor.

एकोनविंशोऽध्यायः

Chapter 19

इति दत्तात्रेयमुखाच्छ्रुत्वा भार्गवनन्दनः।
भूयः पप्रच्छ मुक्तानां व्यवहारक्रमं क्रमात् ॥१॥

1. The descendant of Bhṛgu, thus having heard from the mouth of Dattātreya, again asked about the manner of conduct of liberated ones, in due course.

भगवन् भूय एतन्मे विस्तरेण निरूपय।
यथा बुद्धिविभेदेन ज्ञानपाकविचित्रता ॥२॥

2. Venerable one! Define this again in detail for me as to how there is variety in the maturity of Knowledge through the difference in intellect.

ज्ञानं त्वेकविधं स्वात्ममात्रभानात्मकं ननु।
उपेयं च तदेव स्याद्यन्मोक्षस्तत्प्रथात्मकः ॥३॥

3. But, Knowledge is certainly of one kind consisting of the shining of one's own Self alone. That alone can be what ought to be obtained. Liberation is of the nature of manifesting that (Knowledge).

तत् कथं बुद्धिभेदेन पाकभेदसमाश्रयम्।
साधनान्यपि भिद्यन्तेऽथवा नेति तदीरय ॥४॥

4. How can that (Knowledge) be dependent on difference in maturity due to difference in intellect? Tell me whether the means also differ or they do not.

इति पृष्टः पुनस्तेन दत्तात्रेयो दयानिधिः।
विस्तरेण तमेवार्थं प्रवक्तुमुपचक्रमे ॥५॥

5. Thus asked again by him, Dattātreya, the abode of compassion, began to explain the same subject in detail.

शृणु राम प्रवक्ष्यामि रहस्यं ह्येतदुत्तमम्।
साधने न विभेदोऽस्ति ज्ञानं न चित्रसाधनम् ॥६॥

6. Rāma! Listen. I shall tell you this highest secret. There is no difference in the means. Knowledge is not one having various means (of attainment).

तारतम्यात् साधनानां फलप्राप्तिर्विभेदिता।
पूर्णे तु साधने ज्ञानमनायासेन सिद्ध्यति ॥७॥
अपूर्तितारतम्येन त्वायासापेक्षणाद्भवेत् ॥८(a)॥

7-8(a). On account of the gradation in the means, the attainment of the fruit (which is Knowledge) is divided. When the means are complete, Knowledge is accomplished without effort. But, due to the gradation (or difference) in the non-accomplishment (of the means), it would arise through the requirement of the (necessary) effort.

वस्तुतः साधनं किञ्चिद् ज्ञाने नैवोपयुज्यते ॥८(b)॥
ज्ञानं क्वचिन्नैव साध्यं सिद्धत्वात्तु स्वभावतः ॥९(a)॥

8(b)-9(a). Really, in (the attainment of) Knowledge, any means are quite not of use. Knowledge is not to be accomplished anywhere, on account of its accomplished state by its own nature.

चैतन्यमेव विज्ञानं तत् सदा स्वप्रकाशकम् ॥९(b)॥
तत्र का साधनापेक्षा नित्यभानस्वरूपके ॥१०(a)॥

9(b)-10(a). Consciousness alone is Knowledge and that is always self-illuminating. What is the necessity for means in that having the essential nature of constant shining?

चैतन्यं निहितं चित्तकरण्डेऽतिसुनिर्मले ॥१ ० (b)॥
अनन्तवासनापङ्कमग्नं नैवोपलक्ष्यते ॥१ १ (a)॥

10(b)-11(a). Consciousness is (like a gem) placed in the basket of the mind which is extremely pure. It is not observed, having sunk under the mud of endless mental impressions.

निरोधसलिलैः सम्यग् वासनापङ्कमार्जने ॥१ १ (b)॥
विचारशिततन्त्रेण यत्नाच्चित्तकरण्डके।
चिरात् संघटिते राम सुयुक्त्योद्घाटिते ततः ॥१ २॥
भासमानं तु मणिवच्चैतन्यमुपलभ्यते।
राम तस्माद् वासनानां निरासे साधनं स्मृतम् ॥१ ३॥

11(b)-13. On wiping off the mud of mental impressions completely by the waters of restraint (of mental activity) and on opening, by effort, the basket of the mind, which is fastened together for a long time, by the sharp instrument of investigation with proper skill, then, the shining Consciousness is obtained like the gem (in the basket). Rāma! Therefore, the means (or spiritual effort) is enjoined (by scriptures) in the removal of mental impressions (or Vāsanā-s).

वासनाल्पाधिक्यभावाद् बुद्धिस्तु विविधा भवेत्।
यस्य यावद् वासनौघो बुद्धिमाच्छाद्य संस्थितः ॥१ ४॥
साधनापेक्षणं तस्य तावदेव भृगूद्वह ॥१ ५ (a)॥

14-15(a). Descendant of Bhṛgu! But, on account of the state of abundance or scantiness of mental impressions, the intellect can be of various natures. As much of the multitude of mental impressions is settled covering the intellect of a person, so much alone is the necessity for means (or spiritual effort) for him.

वासना विविधाः प्रोक्तास्तत्र मुख्या वदामि ते ॥१ ५ (b)॥
अपराधकर्मकामभेदेन त्रिविधा हि सा ॥१ ६ (a)॥

15(b)-16(a). Mental impressions are declared as various. There, I shall describe the principal ones. That (mental impression) is of three kinds by the difference of fault, action and desire.

अश्रद्धैवापराधः स्याद् मुख्यः स्वात्मविनाशनः ॥१ ६ (b)॥
विपरीतग्रहश्चापि ह्यपराधस्तु पौरुषः ॥१ ७(a)॥

16(b)-17(a). Absence of faith (in the scriptures) alone would be the principal fault which is the destroyer of one's own self. Contrary (or wrong) perception regarding the Puruṣa (or the Self) is also a fault (or Aparādha).

प्रायः कलासु कुशला अपराधवशान्ननु ॥१ ७(b)॥
सत्सङ्गशास्त्रयोगैश्च परं तत्त्वं हि नो विदुः ॥१ ८(a)॥

17(b)-18(a). Mostly, people who are proficient in the arts, on account of faults, indeed do not know the Supreme Principle even by means of association with the wise and the scriptures.

निर्विशेषं परं तत्त्वं नास्ति नैव च सम्भवेत् ॥१ ८(b)॥
अस्ति तन्नैव विज्ञातुं शक्यते केनचित् क्वचित्।
ज्ञात्वाऽपि परमं तत्त्वं नैतत्तत्त्वं परं भवेत् ॥१ ९॥
एतज्ज्ञानात् कथं मोक्ष इत्यादि बहुधा स्थितः।
विपरीतग्रहो वाऽपि चैतत्संशय एव वा ॥२ ०॥

18(b)-20. "A Supreme Principle without attributes does not exist. Surely, it is not possible. (Even if) it exists, it cannot be known by anybody anywhere. Even having known the Supreme Principle, this Principle may not be the highest. How can there be liberation through the knowledge of this (entity)?" Thus and suchlike existing variously are the wrong perceptions or even doubt about this (Supreme Principle).

अपराधः पौरुषस्तु वासनाऽऽद्या प्रकीर्तिता।
शास्त्रविद्यासु कुशलाः शतशोऽथ सहस्रशः ॥२ १॥

अनया विहता राम संसृतिं समुपागताः ॥२२ (a)॥

21-22(a). The fault regarding the Puruṣa (or the Self) is the first Vāsanā (or mental impression). Rāma! Hundreds and thousands of people who are proficient in scriptural lore, obstructed by this (fault) have undergone transmigratory existence.

पुरा दुष्कृतसंस्कारवशाद् बुद्धौ तु यत् स्थितम् ॥२२ (b)॥
मालिन्यमुपदेशस्य ग्रहणप्रतिबन्धकम्।
येनाचार्यैः सम्यगुक्तमपि नो गृह्यते खलु ॥२३॥
सा कर्मवासना प्रोक्ता दुर्जेयाऽपि निरोधतः ॥२४ (a)॥

22(b)-24(a). That is called the mental impression due to action (or Karmavāsanā) which is the impurity existing in the intellect on account of the impression (or influence) of former evil deeds, which is obstructing the comprehension of the teaching and by which even what is told distinctly by the teachers is surely not grasped. That (Karmavāsanā) is also difficult to overcome through restraint (of the mind).

कामः कर्तव्यशेषः स्यादनन्तो बहुशाखकः ॥२४ (b)॥
रामाम्भोधौ तरङ्गाणां संख्यां कुर्याद्धि कश्चन।
पार्थिवानामणूनां वा तथा तारागणस्य वा ॥२५॥
एकस्यापि हि कामानां संख्यातुं नैव शक्यते।
इयं राम तृतीया ते संप्रोक्ता कामवासना ॥२६॥

24(b)-26. Desire would be the residue of deeds to be done, which is endless and many-branched. Rāma! Someone may indeed perform the enumeration of the waves on the sea, or of the terrestrial particles and likewise of the multitude of stars. It is quite not possible to count the desires of even one person. Rāma! This is the third, viz., mental impression due to desire (or Kāmavāsanā), that was declared to you.

आकाशादपि विस्तीर्णा ह्यचला भूधरादपि।
आशापिशाची प्रोक्तेयं राम या कामवासना ॥२७॥

27. Rāma! This mental impression due to desire which is called the devil of expectation (or wish) is more extensive than even the sky and more immovable than even a mountain.

अनयैव हि सर्वोऽयं लोक उन्मत्तवत् स्थितः।
येन दन्दह्यमानोऽयं लोक आक्रन्दते सदा ॥२८॥

28. By this alone all this mankind is existing like intoxicated persons and being very much burnt by which, this mankind is always lamenting.

केऽपि लोके धन्यतमा महामन्त्रसमाश्रयात्।
विनिर्मुक्तास्तया भान्ति नराः सर्वाङ्गशीतलाः ॥२९॥

29. Some men in the world, who are most fortunate, through the practice of the great Mantra (in the form of supreme indifference to worldly desires), liberated from that (Kāmavāsanā) shine, remaining calm in their entire body (or being).

एताभिस्तिसृभी राम वासनाभिर्यतो मनः।
समाक्रान्तमतो नूनं तत्तत्त्वं नावभासते ॥३०॥

30. Rāma! Since the mind is overcome by these three vāsanā-s (or mental impressions), therefore, that True Principle surely does not shine.

अतः सर्वसाधनस्य वासनानाशनं फलम्।
तत्राद्या ह्यपराधत्वनिश्चयाद् विनिवर्तते ॥३१॥

31. Therefore, the removal of mental impressions is the fruit of all the means (or spiritual efforts). There, the first one (viz., the vāsanā due to fault) comes to an end through the firm conviction of the faultiness (of absence of faith and the like).

द्वितीया जन्मनैकेन निवर्तेतापि जन्मभिः।
ऐश्वरेण प्रसादेन नान्यथा कोटियुक्तिभिः ॥३ २॥

32. The second one (the mental impression due to Karman or action) can come to an end in one life or many lives through the Grace of God; not otherwise even by millions of practices.

तृतीया विनिवर्तेत वैराग्यादिसुसाधनैः।
दोषदृष्ट्यैव वैराग्यं भवेन्नैवान्यथा क्वचित् ॥३ ३॥

33. The third one (the mental impression due to desire) can be removed by the excellent means like indifference to worldly enjoyments. Absence of worldly desires can arise only by the perception of defects (in worldly enjoyments), not otherwise anywhere.

प्रोक्तानां वासनानां वै स्वल्पानल्पविभेदतः।
तस्याश्चाल्पानल्पभावापेक्षा भवति भार्गव ॥३ ४॥

34. Bhārgava! On account of the difference of the smallness or abundance of the mental impressions described (i.e., those due to desire), there arises the need for little or abundant contemplation of that (perception of defects in worldly enjoyments).

तत्राद्यं सर्वमूलं स्यान्मुमुक्षुत्वं न चेतरत्।
मुमुक्षामन्तरा यत्तु श्रवणं मननादिकम् ॥३ ५॥
न मुख्यफलसंयुक्तं केवलं शिल्पवद् भवेत्।
न शिल्पज्ञानमात्रेण प्राप्यते परमं पदम् ॥३ ६॥

35-36. In that, desire for liberation would be the foremost and the basis of all (means for realizing the Self) and not any other. But, the hearing (of scriptural teachings), contemplation (thereon) and the rest, which are (pursued) without desire for liberation, are not accompanied by the principal fruit (i.e., Knowledge of the Self) and they would be merely like skill (in some art). The

Supreme State (of Knowledge of the Self) is not obtained by the mere knowledge of an art.

मुमुक्षामन्तरा यैस्तु श्रुतं सम्यग् विचारितम्।
शवालङ्कारवत् सर्वं तेषां व्यर्थं भवेत् खलु ॥३ ७॥

37. All that has been heard and properly investigated without desire for liberation by whomsoever would surely be useless for them like the decoration of a corpse.

व्यर्था साऽपि भवेन्मन्दा मुमुक्षा राम सर्वथा।
यथा फलश्रुतेरिच्छा सामान्या न फलावहा ॥३ ८॥

38. Rāma! Even that desire for liberation which is feeble would be completely useless as the desire arising from the hearing of the fruits (of some effort) is ordinary and not productive of the fruit.

फलश्रुत्युत्तरोद्भूता नेच्छा कर्मफलावहा।
फलश्रुत्या कस्य नाम न स्यात् सा जीवधर्मिणः ॥३ ९॥

39. The desire born after the hearing of the fruit is not productive of the result of an action. For which person indeed, having the characteristics of a Jīva (or a living being), would that desire not arise by the hearing of the fruit (of an action)?

Note: The promise of the fruit of a particular action, creates the desire to perform that action, but that is not sufficient to produce the result.

तस्मादापातरूपाया मुमुक्षाया न वै फलम्।
यथा मुमुक्षा तीव्रा स्यात्तथा तस्याऽचिरं फलम् ॥४ ०॥

40. Therefore, there is no fruit indeed for the desire for liberation which has a momentary nature. As much as the desire for liberation can be intense, so much quickly can its result arise.

मुमुक्षा या मुख्यतमा सा साधनगणेष्वलम्।
प्रवृत्तिमुत्पादयेद् वै सा हि तत्परतोच्यते ॥४१॥

41. That desire for liberation which is most prominent, can indeed produce the inclination towards (or perseverance in) the multitude of means (or spiritual effort) greatly. That alone is called exclusive devotion (to the ideal).

यथा सुदग्धसर्वाङ्गे न शीतान्यदपेक्षते।
तथा यदा विमुक्त्यन्यन्नापेक्षेत हि सर्वथा ॥४२॥
सा मुमुक्षा भवेत्तीव्रा समर्था फलसाधने।
एषा विमुक्तेरन्यत्र दोषदृष्ट्यैव जायते ॥४३॥

42-43. As one whose entire body has been burnt does not wish for anything other than coldness, so, when one may not indeed wish for anything other than liberation entirely, that would be intense desire for liberation, capable of accomplishing the fruit. This (intense desire) is produced only by the perception of defects elsewhere than liberation.

तीव्रवैराग्यमुखतः क्रमेण तीव्रतामियात्।
दोषदृष्ट्या हि वैराग्यं विषयप्रीतिनाशनम् ॥४४॥

44. Through the means of intense indifference to worldly enjoyments, one would go to the state of intense desire for liberation gradually. Indifference to worldly enjoyments, which destroys the fondness for objects of sense, indeed arises due to the perception of defects (in such enjoyments).

वैराग्येण मुमुक्षुत्वं तीव्रं तत्परतोदयम्।
तत्परत्वं साधनेषु प्रवृत्तिरतितीव्रतः ॥४५॥
अतितीव्रप्रवृत्यैव द्रुतं फलमवाप्नुयात् ॥४६ (a)॥

45-46(a). Through indifference to worldly enjoyments, intense desire for liberation causing exclusive devotion to it arises.

Exclusive devotion is occupation with the means (or spiritual effort) very intensely. Only by such intense occupation (with spiritual effort), one can obtain the fruit quickly.

इति दत्तात्रेयवचो निशम्य भार्गवः पुनः ॥४६ (b)॥
पप्रच्छ सन्दिग्धमनाः संशयं सुमहत्तरम् ॥४७(a)॥

46(b)-47(a). Thus having heard the words of Dattātreya, Bhārgava, with an uncertain mind, questioned about a very great doubt again.

भगवन् भवता प्रोक्तं सत्सङ्गे मूलकारणम् ॥४७(b)॥
ईश्वरानुग्रहश्चापि दोषदृष्टिरपीति च।
किमादिकारणं मुख्यं तत्प्राप्तिर्वा कथं भवेत् ॥४८॥
नहि निष्कारणं किञ्चिद् भवेदिति हि निश्चयः।
तत्कथं स्याद्विना हेतोरेतन्मे वद विस्तरात् ॥४९॥

47(b)-49. Revered One! It has been declared by you that association with the wise is the root-cause (of Knowledge) as well as the Grace of God and the perception of defects (in the objects of the world). Which is the first and principal cause and how can its attainment happen? For, it is a certainty that nothing whatever can indeed happen without a cause. Then, how can this, (the root-cause of liberation), happen without a cause? Tell me in detail.

इति पृष्टः प्राह रामं दत्तात्रेयो दयानिधिः।
भार्गव शृणु ते वक्ष्ये श्रेयसः परमोद्भवम् ॥५०॥

50. Thus asked, Dattātreya, the abode of compassion, said to Rāma: Bhargava! Listen. I shall tell you the primary source of the highest good.

परा सा या चितिर्देवी स्वस्वातन्त्र्यस्य वैभवात्।
स्वात्मन्येव जगच्चित्रं दर्पणप्रतिबिम्बवत् ॥५१॥

सैव हैरण्यगर्भाख्यां तनुमास्थाय वै परा।
अनाद्यज्ञानसंच्छन्नजीवानां हितकाम्यया ॥५२॥
उन्मेषयदागमाब्धिं सर्वकामप्रपूरणम् ॥५३ (a)॥

51-53(a). That Goddess who is the Supreme Consciousness, through the power of her own freedom of Will, manifested the picture of the world in her own Self alone, like the reflection in a mirror. She alone, the Supreme One, assuming the form called Hiraṇyagarbha (or Brahmā, the Creator) and due to the desire for the welfare of living beings covered by beginningless Ignorance, manifested the ocean of Āgama scriptures satisfying all desires.

तत्र जीवाः स्वभावेन विचित्रकामवासनाः ॥५३ (b)॥
कथं तेषां शुभं भूयादेवं चिन्तापरायणः।
असृजत् काम्यकर्माणि फलचित्राणि सर्वशः ॥५४॥

53(b)-54. There, (in the world), living beings are by nature possessed of various desires and mental impressions. How can welfare arise for them? Absorbed in thinking thus, he (Hiraṇya-garbha) created actions to be performed for particular objects with various fruits, everywhere.

सदसद्वाऽपि हि जनः करोत्येव स्वभावतः।
तथा च केनापि कर्मपरिपाकवशेन तु ॥५५॥
भ्रमन् योनिविभेदेषु मानुष्यमुपसङ्गतः।
कामनावशतः काम्ये कर्मण्यभिमुखो भवेत् ॥५६॥

55-56. A man, due to his own nature alone, indeed does what is good or bad. Thus, wandering about among a variety of births and arriving at a human birth under the influence of the ripening of some (good) Karman, he may become inclined towards actions performed for particular objects, on account of desire.

कामनाया विशेषेण यदेश्वरपरो भवेत्।
तदैश्वराणि शास्त्राणि प्रसङ्गादवलोकयेत् ॥५७॥

57. When he may become devoted to God by the excellence of that desire, then he may seek for (or consult) scriptures relating to God, incidentally.

काम्यकर्मफलश्रुत्या प्रवृत्तः काम्यकर्मणि।
विहतस्तत्फलाप्राप्त्या वैगुण्यात् सूक्ष्मकर्मणः ॥५८॥
कर्तव्यजिज्ञासयैव कञ्चित् सत्पुरुषं व्रजेत् ॥५९ (a)॥

58-59(a). Occupied with actions (or rites) performed for particular objects due to the hearing of the fruits of such actions and hurt by the non-attainment of those fruits on account of the faults in (such) subtle performances, he may go to some wise person merely on account of the desire to know what ought to be done.

तत्प्रसङ्गवशात् क्वापि माहात्म्यं शृणुयात् क्वचित् ॥५९ (b)॥
महेश्वरस्य च ततः प्राक्पुण्यपरिपाकतः।
तस्य प्रसादने भूयात् प्रवृत्तिरपि भार्गव ॥६०॥

59(b)-60. On account of the association of that person, he may hear about the greatness of God somewhere, sometimes. Bhārgava! Then, due to ripening of former virtuous acts, there may also be inclination towards (or occupation with) pleasing God.

तस्मात् प्राक्पुण्यपाकेन सत्सङ्गमभिगम्य तु।
प्राप्नोति श्रेयःसोपानपङ्क्तिमत्यन्तदुर्लभाम् ॥६१॥

61. Therefore, taking to association with the wise by the maturity of his former virtuous acts, he obtains the series of steps (leading) to the highest good, which is extremely difficult to be attained.

प्रायः सत्सङ्गमूलैव श्रेयःप्राप्तिरुदीरिता।
क्वचिदुत्कृष्टपुण्येन चोत्कृष्टतपसाऽपि वा ॥६२॥
श्रेयः प्राप्नोति सहसा ह्याकाशफलपातवत् ॥६३ (a)॥

62-63(a). The attainment of the highest good is mostly declared as having association with the wise alone as its basis. Somewhere, due to excellent virtuous acts or even excellent religious austerity, he indeed obtains the highest good suddenly like the falling down of a fruit from the sky.

तस्मात् कारणवैचित्र्याच्छ्रेयःप्राप्तिविचित्रता ॥६ ३ (b)॥
तथा च बुद्धिभेदेन वासनातारतम्यतः।
साधनानां तारतम्याद् विचित्रा ज्ञानिनां स्थितिः ॥६ ४ ॥

63(b)-64. Therefore, due to the variety in the causes, there is variety in the attainment of the highest good. So also, by the difference in the intellects, due to the difference in the mental impressions and on account of the gradation in the means (adopted), the state of sages (who have known the Self) is varied.

स्वभावाद्यस्य वै बुद्धेर्वासना विरला भवेत्।
तस्याल्पसाधनेनैव ज्ञानसिद्धिर्भवेदलम् ॥६ ५॥

65. Whose impressions of the mind may be naturally few, for him, the attainment of Knowledge can surely happen merely through little means.

यस्य स्वभावात् संशुद्धं वासना नहि लेशतः।
तस्य स्वल्पनिमित्तेन भवेज्ज्ञानं महत्तरम् ॥६ ६ ॥

66. Whose mind is naturally pure (due to religious austerities practised earlier) and there is not even a little of mental impression, for him, very great knowledge can arise by very little means.

यस्य स्वभावादत्यन्तवासनानिबिडं मनः।
तस्य ज्ञानं जातमपि समाच्छादितकल्पकम् ॥६ ७॥

67. Whose mind is extremely dense with mental impressions

naturally, for him, though knowledge is born, it is almost like being covered (or hidden).

तेनैव साधितं भूयश्चिरादभ्येति पूर्णताम्।
अत एव ज्ञानिनां तु दृश्यते विविधा स्थितिः ॥६ ८॥

68. It arrives at completeness after a long time, accomplished by him repeatedly. For this very reason, the state of sages (who have known the Self) is observed as various.

चित्तपाकविभेदेन स्थितिभेदो भृगूद्वह।
तस्माद् बुद्धौ वासानाभिस्त्वावृतेस्तारतम्यतः ॥६ ९॥
ज्ञानं भिन्नं लक्ष्यते हि स्थितिभेदस्तथा भवेत् ॥७० (a)॥

69-70(a). Descendant of Bhṛgu! The difference in the states (of sages) is due to the difference in the ripeness of the mind (i.e., its purity). Therefore, Knowledge is indeed observed as different on account of the gradation of covering by mental impressions on the intellect. The difference in the states (of sages) can arise in that manner.

राम पश्य स्थितेर्भेदं ज्ञानिनां तु परस्परम् ॥७० (b)॥
ब्रह्मविष्णुमहेशानां स्वभावज्ञानिनस्तु ते।
तेषां पश्य स्थितेर्भेदं स्वभावप्रभवैर्गुणैः ॥७१ ॥

70(b)-71. Rāma! Observe the mutual difference in the state of the wise ones, Brahmā, Viṣṇu and Śiva. They are possessed of Knowledge by nature. See the difference in their situation due to the qualities born of their innate disposition.

Note: The three have the functions of creation, preservation and destruction respectively.

नैषां ज्ञानस्य मालिन्यं वक्तुं शक्यं कथञ्चन।
स्वभावगुणमाहात्म्यं भिन्नमेव तथाऽपि हि ॥७२ ॥

72. The impurity of their Knowledge cannot be declared on any account. Even so, the peculiar virtue (or greatness) of their natural qualities is quite different.

यथा ज्ञानिशरीरं तु गौरं न श्यामतां व्रजेत्।
एवं चित्तस्वभावोऽपि नान्यभावं प्रपद्यते ॥७३॥

73. As the fair body of a sage (who has realised the Self) cannot become dark-coloured, so, even the nature of the mind does not attain to a different state.

अस्मान् राम तथा पश्य ज्ञानिनोऽत्रिसुतान् स्थितान्।
दुर्वाससं चन्द्रमसं मां च भिन्नस्थितिं गतम् ॥७४॥
क्रोधिनं कामिनं त्यक्तसर्वलिङ्गपरिग्रहम् ॥७५(a)॥

74-75(a). Rāma! So also, see us, Durvāsas, Candramas and me, the (three) sons of Atri, living as sages (possessed of Self-knowledge), but gone to different states of living – angry, desireful and abandoning all characteristics and possessions respectively.

Note: The allusion is to the legendary anger of sage Durvāsas, the desire of Candra and the renunciation of Dattātreya.

वसिष्ठं पश्य कर्मिष्ठं सनकादींश्च न्यासिनः ॥७५(b)॥
नारदं भक्तिसंमग्नं कवयन्तं च भार्गवम्।
दैत्यपक्षसंश्रयिणं गुरुं देवसमाश्रयम् ॥७६॥
वाग्मिनं च व्यासमपि शास्त्रनिर्माणतत्परम्।
जनकं पश्य राजानं भरतं त्यागिनं तथा ॥७७॥

75(b)-77. Observe Vasiṣṭha skilled in religious rites, Sanaka and others who have renounced all worldly ties, Nārada immersed in devotion to God and composing songs, Śukrācārya, the son of Bhṛgu, resorting to the side of the Asura-s (or demons), Bṛhaspati (or Guru) following the Deva-s (or celestial gods) and Vyāsa, the

eloquent, exclusively devoted to the composition of scriptures. See the king Janaka and also Bharata (or Jaḍabharata) the renouncer.

भिन्नस्थितीन् स्वभावेन ज्ञानिनः पश्य चापरान्।
रहस्यं ते प्रवक्ष्यामि शृणु भार्गवनन्दन ॥७८॥

78. Also see other sages (possessed of Self-knowledge) having different states by nature. Descendant of Bhṛgu! I shall tell you the secret. Listen.

त्रिविधा या वासनोक्ता द्वितीया तत्र या भवेत्।
कर्मजा मूढतारूपा सा सर्वेभ्यो महत्तरा ॥७९॥

79. Mental impression was declared as of three kinds. There, the second one, born of action, having the nature of dullness (or ignorance) is the strongest of all.

येषां तल्लेशकश्चित्ते नास्ति मेधाविनस्तु ते।
अपराधविहीनानां तेषां कामादिवासनाः ॥८०॥
अभ्यासेनाविलीनाश्च ज्ञानस्याप्रतिबन्धिकाः ॥८१(a)॥

80-81(a). They are intelligent in whose mind (even) a little of that (mental impression born of action) does not exist. For them, who are (also) devoid of faults, the mental impressions due to desire and the like which have not vanished through practice, are not obstructive of Knowledge.

Note: Karmavāsanā and Aparādhavāsanā being absent, even if Kāmavāsanā has not been completely removed, it is not obstructive of Knowledge. This is the import.

ततो वैराग्यादिकं तु न तेषामुपयुज्यते ॥८१(b)॥
न वा भूयोऽपि मननं समाधिश्चोपयुज्यते।
सकृच्छ्रवणमात्रेण मननं ध्यानमेव च ॥८२॥

तत्काल ईषत् सम्प्राप्य ज्ञातासन्दिग्धतत्पदाः।
भवन्ति जीवन्मुक्तास्ते जनकप्रमुखा इव ॥८३॥

81(b)-83. Therefore, indifference to worldly enjoyments and the like is not of use to them; nor even repeated reflection and complete absorption of the mind (in the object of meditation) are of use. By merely hearing once (about the Self), attaining reflection and meditation to some extent at that time, they become liberated while living like Janaka and others, having known the certain (or doubtless) state of that (Self).

विपरीताभ्यासवशान्नैव तैः क्षपिताः खलु।
कामादिवासनाः सम्यक् सूक्ष्मा निर्मलबुद्धिभिः ॥८४॥

84. The subtle mental impressions due to desire and the like have not indeed been competely cast away by them who are possessed of a pure intellect, through the influence of contrary practices.

Note: Spiritual disciplines produce mental impressions capable of wiping off other mental impressions due to desire and the like.

अतस्तैस्तत्पदे ज्ञाते चापि पूर्वस्थितास्तु ताः।
कामादिवासनाः प्राग्वत् प्रवर्तन्ते निरन्तरम् ॥८५॥

85. Therefore, even when that state (of the Self) is known by them, those mental impressions due to desire and the like which were present earlier, exist as before without interruption.

न ताभिरीषद्वा बुद्धेस्तेषां लेपो भवेत् क्वचित्।
विद्वद्भिस्ते हि सम्प्रोक्ता मुक्ताश्च बहुमानसाः ॥८६॥

86. (But) there cannot be even a little of defilement of intellect by those (mental impressions) for them anywhere. They are indeed declared as liberated and possessed of a great mind, by learned men.

राम कर्मवासनाभिरतिमूढं तु यन्मनः।
तस्य ज्ञानं नैव भवेत् शिवोदितमपि क्वचित् ॥८७॥
दृढापराधयुक्तानामपि न स्यात् कथञ्चन ॥८८(a)॥

87-88(a). Rāma! But, Knowledge cannot surely arise in one whose mind is extremely dull due to the mental impressions born of Karman (or actions), anywhere, even (when) spoken by Śiva. For those having (mental impressions) due to firm faults also, it cannot arise on any account.

यस्यापराधरूपाऽपि कर्मरूपाऽपि वासना ॥८८(b)॥
स्वल्पा कामात्मकाश्चापि बहुलास्तस्य भार्गव।
बहुलश्रवणैस्तद्वद् मननैश्च समाधिभिः ॥८९॥
चिरकालेन विज्ञानं बहुक्लेशेन जायते ॥९०(a)॥

88(b)-90(a). Bhārgava! For him whose mental impressions in the form of faults and actions are few and those consisting of desires are numerous, Knowledge is born with great difficulty and after a long time through numerous hearings and reflections and likewise through (numerous) Samādhi-s (or absorptions of the mind in the object of meditation).

तस्य व्यवहृतिः स्वल्पा तत्राभ्यासप्रकर्षतः ॥९०(b)॥
मनो यदि भवेन्नष्टप्रायं निर्वासनत्वतः।
ज्ञानिनस्त्वीदृशाः प्रोक्ता मध्यमा नष्टमानसाः ॥९१॥

90(b)-91. His actions are few on account of the intensity of practice of Samādhi. If the mind can become almost lost (in such Samādhi) on account of absence of mental impressions, such sages (possessed of Knowledge) are called the middling ones with their minds lost.

तेषामेव तु केषाञ्चिदभ्यासस्याप्रकर्षतः।
वासनाविरलं यस्मादनष्टं मानसं भवेत् ॥९२॥

92. But, for some of them, on account of the lack of intensity of practice, the mind would not be lost since it would be having few mental impressions.

समनस्कास्तु ते प्रोक्ता मन्दज्ञानयुतास्तु वै।
केवलज्ञानिनस्त्वेते जीवन्मुक्तास्तथेतरे ॥९३॥

93. They are called persons with mind and are indeed endowed with slight knowledge. These persons are possessed of bare knowledge (without realization) and the others, (the middling and the highest ones) are liberated while living.

केवलज्ञानिनो दृष्टदुःखभाजो भवन्ति हि।
प्रारब्धतन्त्रास्ते प्रोक्ता देहान्ते मुक्तिभागिनः ॥९४॥

94. Persons possessed of bare knowledge (without realization) are indeed liable to the sorrows of things experienced. They are declared as dependent on Prārabdhakarman (or past actions which have begun to give results) and are entitled to liberation at the end of their bodies (or on death).

ये नष्टमानसाः प्रोक्तास्तैः प्रारब्धं पराकृतम्।
मनोभूमौ तु प्रारब्धबीजं भोगाङ्कुरं भवेत् ॥९५॥
मनोभूमेरभावेन तत् प्रारब्धं तु कालतः।
कुसूलस्थं बीजमिव विनश्येद् नष्टशक्तिकम् ॥९६॥

95-96. Prārabdhakarman is rejected by those who are declared as ones with their minds lost. The seed of prārabdha can have the sprout of enjoyments (and sufferings) in the field of the mind alone. Due to the absence of the field of the mind, that prārabdha would perish in course of time with its power (to sprout) lost, like the seeds in a granary.

यथाऽत्यन्तसुमेधावी युगपद् दश पञ्च च।
कार्याणि कुरुते क्वापि भवेदस्खलितोऽपि च ॥९७॥

भूय एवंविधा दृष्टाः क्रियानैपुण्यसंश्रयाः ॥९८(a)॥

97-98(a). As an extremely intelligent person does five or ten actions simultaneously somewhere and can also be undeviating (or unslipping), so, sages of this kind who are the dwelling place of skill in actions are frequently observed.

यथा गच्छन् वदन् कुर्वन् युगपल्लक्ष्यते जनः ॥९८(b)॥
तत्र चैकेन मनसा कथं स्यात् त्रिविधा क्रिया ॥९९(a)॥

98(b)-99(a). As a person is seen moving, speaking and doing (something) simultaneously, there, how can there be action of three kinds with a single mind?

अध्येतॄणां बहूनां च युगपल्लक्षयेद् गुरुः ॥९९(b)॥
अपभ्रंशानूच्चरितं वर्णभेदव्यवस्थितम् ॥१००(a)॥

99(b)-100(a). A teacher can observe simultaneously the corruption (of the word) settled on the division of the syllables uttered after him by many students (during the teaching of Vedic texts).

राम यस्ते हतः शत्रुरर्जुनो हैहयाधिपः ॥१००(b)॥
सहस्रबाहुर्युगपद् हेतिभिर्बहुभिः पृथक्।
अयुध्यदस्खलन् क्वापि मेधावी दृष्ट एव ते ॥१०१॥

100(b)-101. Rāma! You have surely observed that your intelligent enemy, Arjuna, the king of the Haihaya-s, the thousand-armed who was killed by you, fought simultaneously with many weapons separately (held in his arms) without erring anywhere.

तेषां मनो बहुविधं भूत्वा तत्तत्क्रमानुगम्।
यथा कार्यं बहुविधं साधयेत्तद्वदेव हि ॥१०२॥
उत्तमज्ञानिनामात्मदृष्टिर्बाह्यगताऽपि च।
अविरुद्धा सर्वदा स्याद्येषां ते बहुमानसाः ॥१०३॥

102-103. As the mind of those (intelligent ones), having become diverse, can accomplish various kinds of work following the respective methods, exactly like that, those highest of sages (possessed of Knowledge), for whom the self-awareness of the mind, though directed towards the exterior, can be unobstructed always (in its self-awareness), are (said to be) ''having many minds'' (whose functions do not make them swerve from their perception of the Self).

तत्प्रारब्धं मनोभूमौ भवेदङ्कुरितं पृथक्।
भवेद् ज्ञानाग्निना दग्धं भूतं भूतं पुनः पुनः ॥१०४॥

104. The prārabdhakarman of those sages may sprout separately in the field of the mind and those produced successively would be burnt again and again by the fire of Knowledge (i.e., they are destroyed as and when they arise).

प्रारब्धबीजाङ्कुरः स्यात् सुखदुःखसमागमः।
तद्विमर्शः फलं प्रोक्तं कुतो दग्धाङ्कुरे फलम् ॥१०५॥

105. The sprout of the seed of prārabdhakarman would be association with pleasure and pain. Deliberation on them is called the fruit. Where is the fruit on a burnt sprout?

आहृतैरनुसन्धानैस्तेषां व्यवहृतिर्भवेत्।
यथा प्रौढो हि बालेन सह खेलन् हि दृश्यते ॥१०६॥
हृष्टो विषण्णश्च शिलागजादीनां विनाशने।
एवं हृष्यन्ति सीदन्ति कार्येषु बहुमानसाः ॥१०७॥

106-107. Their actions would happen by deliberations taken (voluntarily). As an elderly man, playing with a child is indeed observed as delighted or dejected on the destruction of stone-elephants and the like (during play), so, the sages having many minds are delighted or dejected in their works.

यथाऽन्यकार्यसक्तस्य हर्षोद्वेगौ न चान्तरौ।
एवं तेषां व्यवहृतौ समा सर्वत्र संस्थितिः ॥१०८॥

108. As the joy and anxiety of one attached to the work of another are not internal (or felt mentally), so, their state is the same everywhere in actions.

मेधाविनां ज्ञानिनां तु वासनानाशहेतवे।
विरुद्धवासनाभ्यासनिरोधादेरभावतः ॥१०९॥
अनुवृत्तिर्भवेत् पूर्ववासनाऽनाशहेतुतः।
अतः केचित् कर्मनिष्ठाः कामिनः क्रोधिनोऽपरे ॥११०॥
उत्तमज्ञानिनो भान्ति विविधाचारतत्पराः ॥१११ (a)॥

109-111(a). But, on account of the absence of the practice of contrary mental impressions, restraint (of the mind) and the like for intelligent sages (possessed of Knowledge) for the purpose of destroying their mental impressions, there can be continuity (of mental impressions) on account of the non-removal of former mental impressions. Therefore, some (of them) are devoted to the performance of religious acts and others are angry or desireful. The greatest sages (possessed of Knowledge) appear eagerly engaged in various practices.

समनस्कस्तत्र यो वै मन्दज्ञानी निरूपितः ॥१११ (b)॥
तेनापि वेद्यमखिलमसत्यत्वेन निश्चितम्।
स्वरूपवित्तौ नो किञ्चिद्भासते हि समाधिषु ॥११२॥

111(b)-112. There, the one with the mind, who has been ascertained as having slight (or little) Knowledge, by him also the entire knowable objects have been determined as unreal. On the realization of one's natural state in Samādhi nothing indeed appears.

Note: In the state of Samādhi, the one with little Knowledge is equal to the highest sage (possessed of Knowledge).

समाधिर्वै स्वरूपस्य विमर्शो नान्य उच्यते।
निर्विकल्पस्वरूपं तु सर्वाश्रयतया सदा ॥१९३॥
स्फुरत्येव हि सर्वेषां तदस्फूर्तौ न किञ्चन।
तथा विकल्पविकलं स्फुरेत् प्रोक्तदशासु च ॥१९४॥

113-114. Samādhi is declared as the Knowledge (or realization) of one's natural state, not any other. The natural state free from thought-constructs surely shines always for everybody as the substratum of all (perceptions). When it does not shine, nothing does. And also, in the states (of perception) described (i.e., in the intervals between two perceptions) it would shine destitute of thought-constructs.

तावता नहि सर्वेषां समाधिः स्याद्धि भार्गव।
ये तद्विमर्शसंयुक्ताः स तेषामेव संस्मृतः ॥१९५॥

115. Bhārgava! By so much alone, there cannot indeed be Samādhi (or complete absorption in the Self) for everybody. That (attainment of Samādhi) is considered as (possible) for them alone who are endowed with the investigation of that (Self).

Note: Knowledge is always preceded by investigation into the nature of the Self and consequent absorption in it. Momentary Samādhi-s free from thought-constructs during daily life cannot result in the Knowledge (or Realization) of the Self.

व्यवहारपरा वित्तिरपि वेद्यविवर्जिता।
विदितं नाभसं नैल्यं यथा भूयोऽवलोकने ॥१९६॥
असत्यत्वेन विज्ञातं न वित्तिस्तेन संयुता।
अन्यथा नैव भेदः स्यात्तत्त्वातत्त्वविभासयोः ॥१९७॥

116-117. Even the Knowledge absorbed (or wholly engaged) in work is destitute of knowable objects as the blueness of the sky experienced (by observation) and understood as unreal, on seeing again, does not have knowledge (or perception) associated with that (blueness). Otherwise, there cannot surely be any difference

between the appearances of the real and the unreal.

Note: For sages who have realized the Self and consequently the unreality of all knowable objects, any perception of such knowable objects during their daily life cannot vitiate their realization.

तथाऽसत्यगृहीतस्य वेद्यस्य नहि वेदने।
सम्बन्धः कुत्रचिद्वा स्याज्ज्ञानिनामत एव हि ॥१९८॥
वेद्यहीना भवेद्वित्तिर्बाधितस्य विभासनात्।
अमनस्कस्य सुतरां यतः सा चोन्मनी दशा ॥१९९॥

118-119. So also, (for sages who have realized the Self), there cannot surely be any association of knowable objects understood as unreal, in (their) perceptions anywhere. For this very reason, for sages (possessed of Knowledge), all perceptions would be bereft of knowable objects, on account of the appearance of what has been refuted. For the sage without the mind (i.e., for him who has accomplished complete restraint of mental activity), it would be much more so, for which reason it is (called) the state of Unmanī (or the state beyond the mind or the state of absence of the mind).

मनो वै निश्चलं यत्र तदुक्तं चोन्मनी दशा।
मनसश्चलनं तत् स्यात् सत्यवेद्यस्य सङ्गतिः ॥१२०॥

120. Where the mind is unmoving (or still, with all activity ceasing completely), that is called the state of Unmanī. That would be the movement of the mind which is the association of objects, considered as real, (with the mind).

उत्तमज्ञानिनश्चैते दशे युगपदास्थिते।
स सर्वदा व्युत्थितश्च समाधिस्थश्च भार्गव ॥१२१॥

121. For the foremost sage (who has realized the Self), these two states, (Unmanī and the appearance of what has been refuted) are abiding simultaneously. Bhārgava! He is always risen and also in Samādhi.

तस्मात्तस्यापि वेद्येन रहिता वित्तिरास्थिता।
एवमेतद्धि संप्रोक्तं पृष्टं यद्यत् पुरा त्वया॥१२२॥

122. Therefore, even for him, Knowledge is remaining without knowable objects. Thus, whatever was asked by you before, that has indeed been explained.

विंशोऽध्यायः

Chapter 20

(Vidyā Gītā)

अत्र ते वर्तयिष्यामि पुरा वृत्तं शृणुष्व तत्।
पुरा ब्रह्मसभामध्ये सत्यलोकेऽतिपावने॥१॥
ज्ञानप्रसङ्गः समभूत् सूक्ष्मात्सूक्ष्मविमर्शनः॥२(a)॥

1-2(a). Here, I shall relate an old occurrence. Hear that. Formerly, there arose an argument connected with Knowledge, which was an extremely subtle discussion, in the court of Brahmā, the Creator, in the extremely sacred world of Satyaloka.

सनकाद्या वसिष्ठश्च पुलस्त्यः पुलहः क्रतुः॥२(b)॥
भृगुरत्रिरङ्गिराश्च प्रचेता नारदस्तथा।
च्यवनो वामदेवश्च विश्वामित्रोऽथ गौतमः॥३॥
शुक्रः पराशरो व्यासः कण्वः काश्यप एव च।
दक्षः सुमन्तुः शङ्खश्च लिखितो देवलोऽपि च॥४॥
एवमन्ये ऋषिगणा राजर्षिप्रवरा अपि।
सर्वे समुदितास्तत्र ब्रह्मसत्रे महत्तरे॥५॥

2(b)-5. There, in the very great sacrificial session (connected with the exposition of Knowledge) groups of sages, most distinguished kingly sages and others also were all assembled (such as): Sanaka and others, Vasiṣṭha, Pulastya, Pulaha, Kratu, Bhṛgu, Atri, Aṅgiras, Pracetas, Nārada, Cyavana, Vāmadeva, Viśvāmitra, Gautama, Śukra, Parāśara, Vyāsa, Kaṇva, Kāśyapa, Dakṣa, Sumantu, Śaṅkha, Likhita and Devala.

मीमांसां चक्रुरत्युच्चैः सूक्ष्मात्सूक्ष्मनिरूपणैः।
ब्रह्माणं तत्र पप्रच्छुर्ऋषयः सर्व एव ते॥६॥

6. They made an investigation very intensely by very subtle

searching. All those sages there, asked Brahmā:

भगवन् ज्ञानिनो लोके वयं ज्ञातपरावराः।
तेषां नो विविधा भाति स्थितिः प्रकृतिभेदतः ॥७॥

7. Lord! We are sages in the world who have known the all-including Knowledge. On account of the difference in nature, our state appears diverse.

केचित् सदा समाधिस्थाः केचिन्मीमांसने रताः।
अपरे भक्तिनिमग्नाश्चान्ये कर्मसमाश्रयाः ॥८॥

8. Some are always in Samādhi, some are intent on investigation. Others are immersed in devotion (to God) and others have actions as their resort.

व्यवहारपरास्त्वेके बहिर्मुखनरा इव।
तेषु श्रेयान् हि कतम एतन्नो वक्तुमर्हसि ॥९॥
स्वस्वपक्षं वयं विद्मः श्रेयांसमिति वै विधे ॥१ ० (a)॥

9-10(a). Some are wholly engaged in works like men devoted to external things. Among them, who indeed is the best? Pray tell us this. Brahman! We truly consider one's own state as the best.

इति पृष्टोऽवदद् ब्रह्मा मत्वाऽनाश्वस्तमानसान् ॥१ ० (b)॥
मुनीन्द्रा नाहमप्येतद्वेद्मि सर्वात्मना ततः।
जानीयादिममर्थं तु सर्वज्ञः परमेश्वरः ॥१ १ ॥
तत्र यामोऽथ सम्प्रष्टुमित्युक्त्वा तत्र तैर्ययौ ॥१ २ (a)॥

10(b)-12(a). Thus asked, Brahmā, considering (them) as having no confidence (in his words) said: Best of sages! I also do not know this entirely. The all-knowing Supreme Lord (Śiva) may know this subject. Therefore, we shall go there to ask him. Having spoken thus, he went there along with them (i.e., Sanaka and other sages).

सङ्गम्य देवदेवेशं विष्णुनाऽभिसमागतम् ॥१ २ (b)॥
पप्रच्छ ऋषिमुख्यानां प्रश्नं तं लोकसृड् विधिः ॥१ ३ (a)॥

12(b)-13(a). Meeting the Supreme Lord Śiva who was associated with Lord Viṣṇu, the Creator of the world, Brahmā, asked that question of the pre-eminent sages.

प्रश्नं निशम्य च शिवो ज्ञात्वा विधिमनोगतम् ॥१ ३ (b)॥
मत्वाऽनाश्वस्तमनस ऋषीन् देवो व्यचिन्तयत् ॥१ ४ (a)॥

13(b)-14(a). The God Śiva, having heard the question and having known what was in the mind of Brahmā and considering the sages as possessing minds which had no confidence (in his words), thought (as follows):

किञ्चिदुक्तं मयाऽत्रापि व्यर्थमेव भवेन्ननु ॥१ ४ (b)॥
स्वपक्षत्वेन जानीयुर्ऋषयोऽश्रद्धया युताः ॥१ ५ (a)॥

14(b)-15(a). Even a little uttered by me here would be only useless. The sages endowed with disbelief may understand (what I say) with their own view.

इति मत्वा प्रत्युवाच देवदेवो महेश्वरः ॥१ ५ (b)॥
शृणुध्वं मुनयो नाहमप्येतद्वेद्मि सुस्फुटम्।
अतो विद्यां भगवतीं ध्यायामः परमेश्वरीम् ॥१ ६ ॥
तत्प्रसादान्निगूढार्थमपि विद्मस्ततः परम् ॥१ ७(a)॥

15(b)-17(a). Thinking thus, the Great God Śiva replied: Hear sages! Even I do not know this clearly. Therefore we shall meditate on the Supreme Goddess, the Divine Vidyā (or Knowledge). After that, we shall know even the hidden meaning through her Grace.

इत्युक्ता मुनयः सर्वे विधिविष्णुशिवैः सह ॥१ ७(b)॥

दध्युर्विद्यां महेशानीं त्रिपुरां चिच्छरीरिणीम्।
एवं सर्वैरभिध्याता त्रिपुरा चिच्छरीरिणी ॥१८॥
आविरासीच्चिदाकाशमयी शब्दमयी परा ॥१९(a)॥

17(b)-19(a). Thus told, all the sages, along with Brahmā, Viṣṇu and Śiva, meditated on Vidyā (or Knowledge), who is the Great Goddess Tripurā, Consciousness embodied. Thus meditated upon by all, the Supreme Tripurā, who is Consciousness embodied, (really) consisting of the space of Consciousness (which is undivided) and full of the (power of the) Word (or the primordial sound), became manifest.

अभवद् मेघगम्भीरनिःस्वनो गगनाङ्गणे ॥१९(b)॥
वदन्त्वृषिगणाः किं वो ध्याता तद् द्रुतमीहितम्।
मत्पराणां हि केषाञ्चिन्न हीयेताभिवाञ्छितम् ॥२०॥

19(b)-20. There was a voice, deep as that of a cloud, in the wide firmament. ''Sages! Why was I meditated upon by you? Tell quickly what is desired. For any one, solely devoted to me, no desire would be wanting.''

इति श्रुत्वा परां वाणीं प्रणेमुर्मुनिपुङ्गवाः।
ब्रह्मादयोऽपि तदनु तुष्टुवुर्विविधैः स्तवैः ॥२१॥

21. Thus having heard the supreme words, the best of sages bowed down (in salutation). After that, Brahmā and others also pleased her with various praises.

अथ प्रोचुर्ऋषिगणा विद्यां तां त्रिपुरेश्वरीम्।
नमस्तुभ्यं महेशानि श्रीविद्ये त्रिपुरेश्वरि ॥२२॥

22. Then the groups of sages addressed her, the Goddess Tripurā who is Vidyā (or Knowledge): Salutation to you, the Great Ruler, Goddess Tripurā and Śrīvidyā!

अशेषोत्पादयित्री त्वं स्थापयित्री निजात्मनि।
विलापयित्री सर्वस्य परमेश्वरि ते नमः ॥२३॥

23. Supreme Goddess! Salutation to you. You are the Creator of all, one who establishes them in your own Self and also one who causes everything to be absorbed in you.

अनूतना सर्वदाऽसि यतो नास्ति जनिस्तव।
नवात्मिका सदा त्वं वै यतो नास्ति जरा तव ॥२४॥

24. You are always not new since there is no birth for you. You are always of the nature of the new since there is no old age for you.

सर्वाऽसि सर्वसाराऽसि सर्वज्ञा सर्वहर्षिणी।
असर्वाऽसर्वगाऽसाराऽसर्वज्ञाऽसर्वहर्षिणी ॥२५॥

25. You are the All, you are the Essence of all, all-knowing and causing delight in all. [Since there is no ''all'' or ''every'' in your natural state], you are also not all, not pervading all, not the Essence (of all), not knowing all and not gladdening all.

देवि भूयो नमस्तुभ्यं पुरस्तात् पृष्ठतोऽपि च।
अधस्तादूर्ध्वतः पार्श्वे सर्वतस्ते नमो नमः ॥२६॥

26. Goddess! Many salutations to you in front and behind. Salutations to you from above and below, on the side and all round.

ब्रूहि यत्ते परं रूपमैश्वर्यं ज्ञानमेव च।
फलं तत्साधनं मुख्यं साधकं सिद्धमेव च ॥२७॥
सिद्धेस्तु परमां काष्ठां सिद्धेषूत्तममेव च।
देव्येतत् क्रमतो ब्रूहि भूयस्तुभ्यं नमो नमः ॥२८॥

27-28. Tell what is your higher and lower form (or nature),

Power, Knowledge, its principal means and fruit, one who accomplishes it (by practice) and also one who has attained his object, the highest limit of such accomplishment and the best among those who are established in Knowledge. Goddess! Tell this in regular order. We salute you again.''

Note: The above verses contain ten questions for which answers are sought. In the rest of the chapter, the Goddess enlightens the sages on these points.

इत्यापृष्टा महाविद्या प्रवक्तुमुपचक्रमे।
दयमाना ऋषिगणे स्पष्टार्थं परमं वचः ॥२९॥

29. Thus asked, the Great Goddess (who is the highest Knowledge) began to speak the supreme Word having clear meaning, feeling compassion for the group of sages.

शृणुध्वमृषयः सर्वं प्रवक्ष्यामि क्रमेण तत्।
अमृतं ह्यागमाम्भोधेः समुद्धृत्य ददामि वः ॥३०॥

30. Sages! Listen. I shall tell all that in regular order. I shall indeed give you the nectar, drawing it out from the ocean of the scriptures.

यत्र सर्वं जगदिदं दर्पणप्रतिबिम्बवत्।
उत्पन्नं च स्थितं लीनं सर्वेषां भासते सदा ॥३१॥
यदेव जगदाकारं भासतेऽविदितात्मनाम्।
यद्योगिनां निर्विकल्पं विभात्यात्मनि केवलम् ॥३२॥
गम्भीरस्तिमिताम्भोधिरिव निश्चलभासनम्।
यत् सुभक्तैरतिशयप्रीत्या कैतववर्जनात् ॥३३॥
स्वभावस्य स्वरसतो ज्ञात्वाऽपि स्वाद्वयं पदम्।
विभेदभावमाहृत्य सेव्यतेऽत्यन्ततत्परैः ॥३४॥
अक्षान्तःकरणादीनां प्राणसूत्रं यदान्तरम्।
यदभाने न किञ्चित् स्याद्यच्छास्त्रैरभिलक्षितम् ॥३५॥
परा सा प्रतिभा देव्याः परं रूपं ममेरितं ॥३६(a)॥

31-36(a). Where this entire world appears to everyone always, like the reflection in a mirror, as arisen, existing and dissolved, which alone appears in the form of the world to those not knowing the Self, which shines solely in their own Self free from thought-constructs for yogin-s appearing steadily like a deep and calm ocean, which is worshipped by good devotees, extremely devoted to it, with very great love through renouncing the deceit of their nature and assuming the idea of difference though having known from their own taste (or experience) their non-dual state, which is the inner thread of life of the sense-organs and the mind, without the appearance of which nothing would exist and which is defined by the scriptures; that Supreme Light is said to be the highest form of the Goddess that is me.

ब्रह्माण्डानामनेकानां बहिरूर्ध्वे सुधाम्बुधौ ॥३६(b)॥
मणिद्वीपे नीपवने चिन्तामणिसुमन्दिरे।
पञ्चब्रह्ममये मञ्चे रूपं त्रैपुरसुन्दरम् ॥३७॥
अनादिमिथुनं यत्तदपराख्यमृषीश्वराः ॥३८(a)॥

36(b)-38(a). Best of Sages! That which is outside and above innumerable universes, in the ocean of nectar, in the island of gems, in a forest of Kadamba trees, within a mansion made of wish-fulfilling gems, on a throne consisting of the five divinities (Brahmā, Viṣṇu, Śiva and Īśvara being the four legs of the throne and Sadāśiva being the seat), the form which is beautiful within the three cities, the beginningless pair (of Kāmeśvara-Kāmeśvarī) is called the inferior one.

Note: The above verses describe the manner in which worshippers of the physical form of Tripurā imagine her during the ritual worship. The allusion to the three cities indicates the highest form of Tripurā as the One Undivided Consciousness pervading the three states of waking, dreaming and sleep, unaffected by these transient states.

तथा सदाशिवेशानौ विधिविष्णुत्रिलोचनाः ॥३८(b)॥

गणेशस्कन्ददिक्पालाः शक्तयो गणदेवताः।
यातुधानाः सुरा नागा यक्षकिम्पुरुषादयः ॥३९॥
पूज्याः सर्वा मम तनूरपराः परिकीर्तिताः ॥४०(a)॥

38(b)-40(a). So also, Sadāśiva, Īśāna, Brahmā, Viṣṇu, Śiva, Gaṇeśa, Skanda, the guardians of the quarters like Indra, the Powers (Kumārī, Lakṣmī and others), the group of divinities (like Vasu and Rudra), inferior beings like evil spirits, celestial residents, Nāga-s, Yakṣa-s, Kimpuruṣa-s and others, all who may be worshipped are called my inferior forms.

Note: Some semi-divine and demonic beings mentioned in the end of the list may be worshipped by selfish or evil-minded persons to achieve their own ends.

मम मायाविमूढास्तु मां न जानन्ति सर्वतः ॥४०(b)॥
पूजिताऽहमेव सर्वैर्ददामि फलमीहितम्।
न मत्तोऽन्या काचिदस्ति पूज्या वा फलदायिनी ॥४१॥

40(b)-41. But, those who are deluded by my Māyā (or illusive power), do not know me completely. I alone, worshipped by all, give the desired fruit. Other than me, there is none who is to be worshipped or who grants the fruits.

यथा यो मां भावयति फलं मत् प्राप्नुयात्तथा।
ममैश्वर्यमृषिगणा अपरिच्छिन्नमीरितम् ॥४२॥

42. Whoever thinks of me in whatever manner, so would he obtain the fruit from me. [Whatever fruit the devotee thinks the deity can give, he gets that fruit from the deity of that form.] Sages! My Power is declared as unlimited.

अनपेक्ष्यैव यत्किञ्चिद् अहमद्वयचिन्मयी।
स्फुराम्यनन्तजगदाकारेण ऋषिपुङ्गवाः ॥४३॥

43. Best of sages! I, who am of the nature of non-dual Consciousness, shine with the form of the infinite worlds without requiring anything whatever.

तथा स्फुरन्त्यपि सदा नात्येम्यद्वैतचिद्वपुः।
एतन्मे मुख्यमैश्वर्यं दुर्घटार्थविभावनम् ॥४४॥

44. Though shining in that manner always, I do not leave behind my nature as non-dual Consciousness. This is my principal power manifesting impossible things.

ममैश्वर्यं तु ऋषयः पश्यध्वं सूक्ष्मया दृशा।
सर्वाश्रया सर्वगता चाप्यहं केवला स्थिता ॥४५॥

45. Sages! Observe my power with subtle perception. Though the substratum of all and existing in everything, I am remaining alone.

स्वमायया स्वमज्ञात्वा संसरन्ती चिरादहम्।
भूयो विदित्वा स्वात्मानं गुरोः शिष्यपदं गता ॥४६॥
नित्यमुक्ता पुनर्मुक्ता भूयो भूयो भवाम्यहम्।
निरुपादानसम्भारं सृजामि जगदीदृशम् ॥४७॥

46-47. Not knowing myself by my own illusive power, transmigrating (or moving through worldly existence) for a long time, reaching to the state of the disciple of a Guru and knowing my own Self again, I, who am ever free, become liberated again repeatedly. I create the world of this kind without the collection of any materials.

इत्यादि सन्ति बहुधा ममैश्वर्यपरम्पराः।
न तद् गणयितुं शक्यं सहस्रवदनेन वा ॥४८॥

48. Thus and so forth, series of my powers exist variously. That cannot be counted even by the thousand-faced (serpent of Viṣṇu).

शृण्वन्तु संग्रहाद् वक्ष्ये मदैश्वर्यस्य लेशतः।
जगद्यात्रा विचित्रेयं सर्वतः सम्प्रसारिता ॥४९॥

49. Listen! I shall tell you briefly. This varied course of the world is spread everywhere through a little of my Power.

मम ज्ञानं बहुविधं द्वैताद्वैतादिभेदतः।
परापरविभेदाच्च बहुधा चापि तत्फलम् ॥५०॥

50. My Knowledge is of many kinds on account of its division into the dual, the non-dual and the rest. Its fruit is also various due to its difference as the highest (or direct) or the lower (or indirect).

द्वैतज्ञानं तु विविधं द्वितीयालम्बनं यतः।
ध्यानमेव तु तत्प्रोक्तं स्वप्नराज्यादिसम्मितम् ॥५१॥

51. Dual knowledge is diverse since it has a second as its support. That alone is called meditation (or contemplation) which is equal (or similar) to the kingdom of a dream and the like.

तच्चापि सफलं ज्ञेयं नियत्या नियतं यतः।
अपरं चापि विविधं तत्र मुख्यं तदेव हि ॥५२॥

52. Even that contemplation should be known as fruitful since it is controlled by destiny (or the fixed law of God). Though inferior knowledge is varied, the principal one there is that alone (described).

Note: The reference is to the form of Tripurā described in verses 36, 37 and 38.

प्रोक्तमुख्यापरमयध्यानं मुख्यफलक्रमम्।
अद्वैतविज्ञानमेव परविज्ञानमीरितम् ॥५३॥

53. The meditation on (the form) consisting of the principal

among the inferior ones described, is the regular course (or method) for (the acquisition of) the chief fruit (like purity of the mind which leads to Knowledge). The non-dual Knowledge alone is declared as the highest Knowledge.

मामनाराध्य परमां चिरं विद्यां तु श्रीमतीम्।
कथं प्राप्येत परमां विद्यामद्वैतसंज्ञिकाम् ॥५४॥

54. But, without worshipping for a long time, me the Supreme Vidyā (or Knowledge) possessed of majesty and Grace, how can one obtain the Supreme Knowledge named non-duality (or the One without a second)?

तदेवाद्वैतविज्ञानं केवला या परा चितिः।
तस्याः शुद्धदशामर्शो द्वैतामर्शाभिभावकः ॥५५॥

55. That alone is non-dual Knowledge which is mere Supreme Consciousness. Close contact (or direct realization) of the pure state of that Consciousness is what overcomes the contact of duality.

चित्तं यदा स्वमात्मानं केवलं ह्यभिसम्पतेत्।
तदेवानुविभातं स्याद् विज्ञानमृषिसत्तमाः ॥५६॥

56. Best of sages! When the mind (free from thought-constructs) can indeed jump upon (or meet with) one's own Self alone and that alone can shine after, it is Knowledge (or realization of the Self).

Note: By resorting to pure self-awareness (or I-consciousness) free from thought-constructs, when the Self becomes manifest in Samādhi (or state of complete absorption in the Self), then, on rising from such a state, the recognition of the Self naturally and continuously is Knowledge (or Self-realization). This is also called Sahaja-samādhi.

श्रुतितो युक्तितो वाऽपि केवलात्मविभासनम्।
देहाद्यात्मावभासस्य नाशनं ज्ञानमुच्यते ॥५७॥

57. Through the (hearing of the) scriptures or by reasoning, the coming to light of the Pure Self destroying the appearance of the (notion of the) Self in the body and the like is called Knowledge.

Note: The Knowledge (Vijñāna) referred to in verse 56 is direct Knowledge (or Aparokṣajñāna). That referred to in verse 57 is indirect Knowledge (or Parokṣajñāna). The former is Self-realization and the latter is Self-knowledge which has become firm though not actualized in Samādhi.

तदेव भवति ज्ञानं यज्ज्ञानेन तु किञ्चन।
भासमानमपि क्वापि न विभायात् कथञ्चन ॥५८॥

58. (In reality), that alone is Knowledge, by reason of which, even anything which is shining (or appearing) cannot become manifest anywhere, on any account.

Note: What appears is like a reflection in the mirror of the Self and does not shine apart from the mirror.

तदेवाद्वैतविज्ञानं यद्विज्ञानेन किञ्चन।
अविज्ञातं नैव भवेत् कदाचिल्लेशतोऽपि च ॥५९॥

59. That alone is non-dual Knowledge by which nothing whatever would remain unknown at any time, even a little.

सर्वविज्ञानात्मरूपं यद्विज्ञानं भवेत् खलु।
तदेवाद्वैतविज्ञानं परमं तापसोत्तमाः ॥६०॥

60. Best of Ascetics! That alone is supreme non-dual Knowledge, which can surely exist with a nature consisting of all knowings (such as the knowledge of a pot, a cloth and the like).

Note: All perceptions (or knowings) have Pure Consciousness as

the substratum. The supreme realization of the Self is not vitiated by all apparent perceptions.

जाते यादृशविज्ञाने संशयाश्चिरसम्भृताः।
वायुनेवाभ्रजालानि विलीयन्ते परं हि तत् ॥६१॥

61. That alone is the Supreme (Knowledge), on the rising of which kind of Knowledge, (all) doubts borne for a long time are dissolved like masses of clouds by wind.

कामादिवासनाः सर्वा यस्मिन् सन्ति न किञ्चन।
स्युर्भग्नदंष्ट्राहिरिव तद्विज्ञानं परं स्मृतम् ॥६२॥

62. That is considered as Supreme Knowledge in which all mental impressions due to desire and the like do not exist even a little. (Even if they exist), they would be like snakes whose fangs are broken.

विज्ञानस्य फलं सर्वदुःखानां विलयो भवेत्।
अत्यन्ताभयसम्प्राप्तिर्मोक्ष इत्युच्यते फलम् ॥६३॥

63. The fruit of Knowledge would be the destruction of all sorrows. Liberation, which is the attainment of complete absence of fear, is said to be the fruit.

भयं द्वितीयसङ्कल्पाद्द्वैते विदिते दृढम्।
कुतः स्याद् द्वैतसङ्कल्पस्तमः सूर्योदये यथा ॥६४॥

64. Fear (arises) on account of the imagination of a second entity. When non-duality is firmly known (or realized), how can there be the idea of duality as darkness on sunrise?

ऋषयो न भयं क्वापि द्वैतसङ्कल्पवर्जने।
अतो यत्फलमन्यत् स्यात्तद्भयं सर्वथा भवेत् ॥६५॥

65. Sages! There is no fear anywhere (at any time) on giving up the idea of duality. Therefore, that fruit which may be different (from the non-dual Self), would be fear in every way (i.e., it would be productive of fear).

अन्तवत्तु द्वितीयं स्याद् भूयो लोके समीक्षणात्।
सान्ते भयं सर्वथैवाभयं तस्मात्कुतो भवेत्॥६६॥

66. The second (or a different) one would have an end, on account of seeing so very much in the world. There is fear in every way in a thing with an end. How can absence of fear arise from that?

संयोगो विप्रयोगान्तः सर्वथैव विभावितः।
फलयोगोऽपि तस्माद्धि विनश्येदिति निश्चयः॥६७॥

67. It is observed at all times that association has separation as its end. Therefore, it is a certainty that even the acquisition of fruit would surely be lost.

यावदन्यत् फलं प्रोक्तं भयं तावत्प्रकीर्तितम्।
तदेवाभयरूपं तु फलं सर्वे प्रचक्षते॥६८॥
यदात्मनोऽनन्यदेव फलं मोक्षः प्रकीर्तितः॥६९(a)॥

68-69(a). As long as (a thing) other than (the Self) is denoted as the fruit, so long, fear is declared. That alone, which is quite non-different from the Self, all consider as the fruit in the form of absence of fear. That fruit is called liberation.

ज्ञाता ज्ञानं ज्ञेयमपि फलं चैकं यदा भवेत्॥६९(b)॥
तदा हि परमो मोक्षः सर्वभीतिविवर्जितः॥७०(a)॥

69(b)-70(a). When the knower, knowledge and the known as well as the fruit would become one, then alone there is the highest liberation destitute of all fears.

ज्ञानं विकल्पसङ्कल्पहानं मौढ्यविवर्जितम्॥७०(b)॥
ज्ञातुः स्वच्छात्मरूपं तदादावनुपलक्षितम्।
उपलक्षक एवातो गुरुः शास्त्रं च नेतरत्॥७१॥

70(b)-71. Knowledge is the giving up of imagination and resolve without insensibility (or ignorance) and is the pure Self-nature of the knower. That is not observed at first. Therefore, the Guru and the scripture alone are the indicators (of Knowledge). Not another.

एतदेव हि विज्ञेयस्वरूपमभिधीयते।
ज्ञातृज्ञानज्ञेयगतो यावद् भेदोऽवभासते॥७२॥
तावज्ज्ञाता ज्ञानमपि ज्ञेयं वा न भवेत् क्वचित्।
यदा भेदो विगलितो ज्ञात्रादीनां मिथः स्थितः॥७३॥
तदा ज्ञात्रादिसम्पत्तिरेतदेव फलं स्मृतम्॥७४(a)॥

72-74(a). This (Knowledge free from imagination and insensibility) alone is called the natural state of what ought to be known. As long as the difference relating to the knower, knowledge and the known appears, so long, the knower, knowledge or the known cannot really exist anywhere. When the difference of the knower and the others mutually stands dissolved, then, there is the arising of the knower and the rest. This alone is (also) considered as the fruit of Knowledge (i.e., liberation).

Note: The knower, knowledge and the known are falsely superimposed on the one undivided Consciousness which is their real substratum. When the perception of the difference is effaced by the elimination of thought-constructs, all the three together with the fruit of Knowledge (i.e., liberation) shine as the one undivided Consciousness. The appearance of difference is the absence of Knowledge. The effacement of the difference is the rising of Knowledge.

ज्ञात्रादिफलपर्यन्तं न भेदो वस्तुतो भवेत्॥७४(b)॥

व्यवहारप्रसिद्ध्यर्थं भेदस्तत्र प्रकल्पितः।
अतोऽपूर्वं लभ्यमत्र फलं नास्त्येव किञ्चन ॥७५॥

74(b)-75. In reality, there can be no difference between the entities from the knower to the fruit (that is liberation). [the knower, knowledge, the known and liberation or the fruit]. For the purpose of the accomplishment of actions, difference has been invented there. Therefore, (on account of the absence of difference between the knower and the rest), there is no fruit whatever which has not existed before that is to be obtained here.

Note: Liberation is always present in the form of self-luminous Consciousness unaffected by the triad of the knower, knowledge and the known.

आत्मैव मायया ज्ञातृज्ञानज्ञेयफलात्मना।
यावद्भाति भवेत्तावत् संसारो ह्यचलोपमः ॥७६॥

76. As long as the Self alone is shining with the nature of the knower, knowledge, the known and the fruit due to Māyā (or illusive power or ignorance), so long, the course of worldly existence would indeed be like an immovable mountain.

यदा कथञ्चिदेतत्तु भायाद् भेदविवर्जितम्।
संसारो विलयं यायाच्छिन्नाभ्रमिव वायुना ॥७७॥

77. But, when (all) this would shine without any difference somehow, (then) the course of worldly existence would be dissolved like a broken cloud by the wind.

एवंविधमहामोक्षे तत्परत्वं हि साधनम्।
तत्परत्वे तु सम्पूर्णे नान्यत्साधनमिष्यते ॥७८॥

78. In the (realization of the) great liberation of such a kind, the means is indeed exclusive devotion to it. When such exclusive devotion is accomplished, no other means is prescribed.

अपूर्णे तत्परत्वे तु किं सहस्रसुसाधनैः।
तस्मात्तात्पर्यमेव स्यान्मुख्यं मोक्षस्य साधनम् ॥७९॥

79. But, when exclusive devotion to it is not accomplished, what is the use of a thousand good means? Therefore, exclusive devotion to it alone would be the principal means of liberation.

तात्पर्यं सर्वथैतत्तु साधयामीति संस्थितिः।
यस्तात्पर्येण संयुक्तः सर्वथा मुक्त एव सः ॥८०॥

80. As regards exclusive devotion, it is entirely staying with (or constancy in) (the resolve) ''I shall accomplish this (fruit that is liberation)''. He alone is completely liberated who is endowed with exclusive devotion to it.

दिनैर्मासैर्वत्सरैर्वा मुक्तः स्याद्वाऽन्यजन्मनि।
बुद्धिनैर्मल्यभेदेन चिरशीघ्रव्यवस्थितिः ॥८१॥

81. He would be liberated in days, months or years or in another birth. The arrangement (or rule) as to a long or a short time (for the attainment of liberation) is due to the difference in the purity of the intellect.

बुद्धौ तु बहवो दोषाः सन्ति सर्वार्थनाशनाः।
यैर्जनाः सततं त्वेवं पच्यन्ते घोरसंसृतौ ॥८२॥

82. There are many defects in the intellect which are destructive of all the objects of human life (virtue, wealth, enjoyment and liberation) and by which people are constantly burnt in the frightful course of worldly existence in this manner.

तत्राद्यः स्यादनाश्वासो द्वितीयः कामवासना।
तृतीयो जाड्यता प्रोक्ता त्रिधैवं दोषसङ्ग्रहः ॥८३॥

83. There (among the defects), the first one is the absence of

confidence (or trust or faith), the second is the mental impression due to desire and the third is dullness of intellect. This is the summary of the defects in three ways.

Note: Absence of confidence or trust is the lack of the firm conviction that the teachings of the scriptures are true and will bear fruit in the manner stated. Dullness of intellect is the stupidity of the mind due to the preponderance of tamas which makes it incapable of grasping spiritual truths.

द्विविधः स्यादनाश्वासः संशयश्च विपर्ययः।
मोक्षोऽस्ति नास्ति वेत्याद्यः संशयः समुदाहृतः ॥८४॥

84. Absence of trust may be of two kinds, doubt and misapprehension. ''Does liberation exist or not?'' Suchlike are declared as doubt.

नास्त्येव मोक्ष इत्याद्यो भवेदत्र विपर्ययः।
एतद्द्वयं तु तात्पर्ये मुख्यं स्यात् प्रतिबन्धकम् ॥८५॥

85. ''Liberation just does not exist.'' Suchlike would be misapprehension here. These two would be the principal obstacles to exclusive devotion to liberation.

विपरीतनिश्चयेन नश्येदेतद् द्वयं क्रमात्।
अत्रोपायो मुख्यतमो मूलच्छेदो न चापरः ॥८६॥

86. These two would gradually vanish by contrary conviction. The foremost means in this case is the destruction of their root (or cause); not another.

अनाश्वासस्य मूलं तु विरुद्धतर्कचिन्तनम्।
तत्परित्यज्य सत्तर्कावर्तनस्य प्रसाधने ॥८७॥
विपरीतो निश्चयः स्याद् मूलच्छेदनपूर्वकः।
ततः श्रद्धासमुदयादनाश्वासः प्रणश्यति ॥८८॥

87-88. The cause of absence of trust is reflection with reasoning which is contrary (to scriptures). Having abandoned that, on the accomplishment of the practice of proper reasoning (according to scriptures), there would be the contrary conviction. Then, consequent on the rising of faith, absence of trust (or confidence) perishes preceded by the destruction of the cause.

कामादिवासना बुद्धेः श्रवणे प्रतिबन्धिका।
कामादिवासनाविष्टा बुद्धिर्नैव प्रवर्तते ॥८९॥

89. The mental impression due to desire and the like is the obstructor of the intellect in the hearing (of the scriptures from the Guru). The intellect overcome by mental impressions due to desire and the like does not engage itself in (hearing and understanding the scriptures).

लोकेऽपि कामी काम्यस्य सदा ध्यानैकतत्परः।
पुरःस्थितं न पश्येच्च श्रोत्रोक्तं शृणुयान्न च ॥९०॥

90. Even in the world, a desireful person who is eagerly engaged in the sole contemplation of the desired object always, cannot see what is existing in front and cannot hear what is spoken to his ears.

कामादिवासितस्येदं श्रुतं चाश्रुतसम्मितम्।
कामादिवासनां तस्माज्जयेद् वैराग्यसम्पदा ॥९१॥

91. For one steeped in desire and the like, this which is heard is equal to what is not heard. Therefore, let one conquer the mental impression due to desire and the like by the attainment of indifference to worldly enjoyments.

सन्ति कामक्रोधमुखा वासनास्तु सहस्रशः।
तत्र कामो मूलभूतस्तन्नाशे नहि किञ्चन ॥९२॥

92. There are thousands of mental impressions with desire and anger as the principal ones. There (among them), desire is existing as the root (or cause). On its destruction, there is indeed nothing, (i.e., all other mental impressions are also removed).

ततो वैराग्यसंयोगाद् नाशयेत् कामवासनाम्।
आशा हि कामः संप्रोक्त एतन्मे स्यादिति स्थिता ॥९३॥

93. Therefore, by the possession of indifference to worldly enjoyments, let one destroy the mental impression due to desire. Hope (or wish) alone is called desire. It is existing as ''Let this be mine''.

शक्येषु स्थूलभूता सा सूक्ष्माऽशक्येषु संस्थिता।
दृढवैराग्ययोगेन सर्वां तां प्रविनाशयेत् ॥९४॥

94. It is large (or gross) towards things easy to be effected and small (or subtle) towards things impossible to be effected. By the possession of firm indifference to worldly enjoyments, let one destroy all those (hopes or desires).

तत्र मूलं काम्यदोषपरामर्शः प्रतिक्षणम्।
वैमुख्यं विषयेभ्यश्च वासना नाशयेदिति ॥९५॥

95. There, the basis is reflection on the defects in the desired objects every moment and turning away from sense-objects. Thus, let one destroy the mental impressions.

यस्तृतीयो बुद्धिदोषो जाड्यरूपो व्यवस्थितः।
असाध्यः सोऽभ्यासमुखैः सर्वथा ऋषिसत्तमाः ॥९६॥

96. Best of sages! That third defect of the intellect which is settled in the form of dullness, is entirely irremediable by means of repeated practices (or disciplines) and such others.

येन तात्पर्यतश्चापि श्रुतं बुद्धिमनारुहेत्।
तज्जाड्यं हि महान् दोषः पुरुषार्थविनाशनः ॥९७॥

97. That dullness is indeed a very great defect, destructive of the principal objects of human life, by which even what is heard with exclusive devotion cannot get upon the intellect (or be understood).

तत्रात्मदेवतासेवामृते नान्यद्धि कारणम्।
सेवायास्तारतम्येन जाड्यं तस्य हराम्यहम् ॥९८॥

98. In that case, nothing else is indeed the means except the worship of the Deity who is the Self (i.e., Tripurā). I take away the dullness of that person according to the gradation of the worship.

जाड्याल्पानल्पभावेन सद्यो वा परजन्मनि।
भवेत्तस्य फलप्राप्तिर्जाड्यसंयुक्तचेतसः ॥९९॥

99. For one whose mind is possessed of dullness, his attainment of the fruit (of liberation) would occur either immediately or in the next birth due to the smallness or largeness of that dullness (respectively).

सर्वसाधनसम्पत्तिर्ममैव प्रणिधानतः।
उपयाति च यो भक्त्या सर्वदा मामकैतवात् ॥१००॥
स साधनप्रत्यनीकं विधूयाशु कृती भवेत् ॥१०१ (a)॥

100-101(a). By my worship alone, there would be the acquisition of all the means (or spiritual practices for liberation). He who approaches me always with devotion and without deceit would soon become successful, driving away all the enemies of the means (or spiritual practices).

यस्तु मामीश्वरीं सर्वबुद्धिप्रसरकारिणीम् ॥१०१ (b)॥

अनादृत्य साधनैकपरः स्याद् मूढभावतः।
पदे पदे विहन्येत फलं प्राप्येत वा न वा ॥१०२॥

101(b)-102. But, he who may be wholly engaged in spiritual practices alone disregarding me, the powerful, bringing about the expansion of the intellect of all, on account of his ignorance, would be frustrated at every step and may or may not obtain the fruit (that is liberation).

तस्मात्तु ऋषयो मुख्यं तात्पर्यं साधनं भवेत्।
एवं तात्पर्यवानेव साधकः परमः स्मृतः ॥१०३॥
तत्र मद्भक्तियुक्तस्तु साधकः सर्वपूजितः ॥१०४(a)॥

103-104(a). Sages! Therefore, exclusive devotion to that (liberation) would be the principal means. Thus, only the one possessed of exclusive devotion to it is considered as the highest practiser of the means. There, one endowed with devotion to me is the practiser revered by all.

सिद्धिरात्मव्यवसितिर्देहानात्मत्वभावना ॥१०४(b)॥
आत्मत्वभावनं नूनं शरीरादिषु संस्थितम्।
तदभावनमात्रं तु सिद्धिर्मौढ्यविवर्जितम् ॥१०५॥

104(b)-105. Accomplishment is ascertainment of the Self and the (consequent) notion of the non-Self-nature of the body. The idea of Self is certainly placed on the body and the like. The mere absence of that (idea) is the accomplishment, destitute of ignorance (or insensibility).

Note: Even in sleep there is no identification of the Self with the body. But it is a state of ignorance (or absence of awareness). In the state of realization of the Self, one is established in undivided Consciousness where there is not at all any identification with the body and the like.

आत्मा व्यवसितः सर्वैरपि नो केवलात्मना।
अत एव तु सम्प्राप्ता महानर्थपरम्परा ॥१०६॥

106. The Self has not also been ascertained by all in its pure nature. For this very reason, the succession of great misfortunes (in the form of transmigratory existence) has been obtained.

तस्मात् केवलचिन्मात्रं यद् देहाद्यवभासकम्।
तन्मात्रात्मव्यवसितिः सर्वसंशयनाशिनी ॥१०७॥
सिद्धिरित्युच्यते प्राज्ञैर्नातः सिद्धिरनन्तरा ॥१०८(a)॥

107-108(a). Therefore, ascertainment of the Self in that alone which is mere Pure Consciousness and the illuminator of the body and the like is the destroyer of all doubts and is called accomplishment by wise men. There is no accomplishment than this afterwards.

सिद्धयः खेचरत्वाद्या अणिमाद्यास्तथैव च ॥१०८(b)॥
आत्मविज्ञानसिद्धेस्तु कलां नार्हन्ति षोडशीम्।
ताः सर्वास्तु परिच्छिन्नाः सिद्धयो देशकालतः ॥१०९॥

108(b)-109. Accomplishments like movement in the sky and so also Aṇiman (power of becoming as small as an atom) and the rest are not equal to even the sixteenth part of the accomplishment of Self-knowledge. All those accomplishments are limited by space and time.

इयं स्यादपरिच्छिन्ना स्वात्मविद्या शिवात्मिका।
स्वात्मविद्यासाधनेषु ताः सर्वाः सुप्रतिष्ठिताः ॥११०॥

110. This Knowledge of one's own Self, which is of the nature of Śiva (the Supreme Reality), would be unlimited (or undivided). All those (other accomplishments) are well-established in the means (or spiritual efforts) for the Knowledge of one's own Self.

Note: The other accomplishments may occur spontaneously during the spiritual practices for the realization of the Self.

आत्मविद्याविधावेतास्त्वन्तरायप्रयोजकाः।
किं ताभिरिन्द्रजालात्मसिद्धितुल्याभिरीहितम् ॥१ १ १ ॥

111. But, these are ones causing obstacles in the practice (or means) (followed) for Self-knowledge. What is desired through those (accomplishments) which are similar to the accomplishments of the nature of magical tricks?

यस्य साक्षाद् ब्रह्मपदमपि स्यात्तृणसम्मितम्।
कियन्त्येताः सिद्धयो वै कालक्षपणहेतवः ॥१ १ २ ॥

112. For whom even the abode of Brahmā (the Creator) would actually be equal to a blade of grass, of what consideration would be these accomplishments which are the means for passing time?

तस्मात्सिद्धिर्नेतरा स्यादात्मविज्ञानसिद्धितः।
ययाऽत्यन्तशोकनाशो भवेदानन्दसान्द्रता ॥१ १ ३ ॥

113. Therefore, there cannot be another accomplishment greater than the accomplishment of the Knowledge of the Self, by which there would be complete destruction of sorrow and abundance of bliss.

सैव सिद्धिर्नेतरा तु मृत्युग्रासविमोचिनी।
इयमात्मज्ञानसिद्धिर्विविधाभ्यासभेदतः ॥१ १ ४ ॥
बुद्धिनैर्मल्यभेदाच्च परिपाकविभेदतः।
संक्षेपतस्तु त्रिविधा चोत्तमा मध्यमाऽधमा ॥१ १ ५ ॥

114-115. That alone is the accomplishment liberating one from seizure by death; not another. This accomplishment of the Knowledge of the Self is of three kinds briefly; the highest, the middling and the lowest, on account of the difference in various

practices (leading to Self-knowledge), the difference in the purity of the intellect (of the aspirants) and the difference in the maturity (of the accomplishment).

लोके द्विजानामृषयः पठितश्रुतिसम्मिता।
मेधया च महाभ्यासाद् व्यापारशतसङ्कुला ॥१ १ ६ ॥
अप्यस्खलितवर्णा या पठिता श्रुतिरुत्तमा ॥१ १ ७(a)॥

116-117(a). Sages! (This is) similar to the Veda studied by Brāhmaṇa-s in the world. Due to retentive faculty and intense practice, though crowded with a hundred acts, the Vedic text which is recited with its syllables undeviating (from the text) is the highest.

समाहितस्य व्यापारेऽसमाहितस्य चान्यदा ॥१ १ ७(b)॥
पूर्ववद्याऽप्यस्खलिता पठिता मध्यमा श्रुतिः ॥१ १ ८(a)॥

117(b)-118(a). The Vedic text recited as before without deviating (or slipping) (from the text) during actions by one who is concentrated or at other times by one who is not concentrated is the middling.

Note: Though engaged in actions, he recites correctly by concentrating on the recitation. If he is not engaged in actions, he can recite correctly even without concentration.

या सदा ह्यनुसन्धानयोगादेव भवेत्तथा ॥१ १ ८(b)॥
पठिता श्रुतिरत्यन्तास्खलिता त्वधमा हि सा ॥१ १ ९(a)॥

118(b)-119(a). So also, that Vedic text recited which would be completely undeviating only through careful attention always, is the lowest.

एवमेवात्मविज्ञानसिद्धिरुक्ता त्रिधर्षयः ॥१ १ ९(b)॥
या महाव्यवहारेषु प्रतिसन्धानवर्जने।
अन्यदा तद्वर्जने वा सर्वदा प्रतिसन्धितः ॥१ २ ०॥

अन्यूनाधिकभावा स्यात्सोत्तमा मध्यमाऽधमा।
अत्रोत्तमैव संसिद्धेः परा काष्ठा निरूपिता ॥१२१॥

119(b)-121. Sages! The accomplishment of the Knowledge of the Self is described in this manner alone, in three ways. That (accomplishment) having a nature which is neither less nor more during intense actions (even) on giving up recollection (or careful attention), and at other times (when not engaged in actions), (even) on giving up that (recollection or careful attention), and at all times (only) through recollection (or careful attention), would be respectively the highest, the middling and the lowest. Here, the highest alone is ascertained as the utmost limit of accomplishment.

स्वप्नादिष्वप्यवस्थासु यदा स्यात्परमा स्थितिः।
विचारक्षणतुल्येव सिद्धिः सा परमोत्तमा ॥१२२॥

122. When the Supreme state (of absorption in undivided Consciousness) can exist even in states like the dream as if it were similar to the moment of investigation (as the pure I-consciousness destitute of identification with the body and the like), that accomplishment would be the most excellent.

सर्वत्र व्यवहारेषु यत्नात् संस्कारबोधतः।
यदा प्रवृत्तिः सिद्धेः सा परा काष्ठा समीरिता ॥१२३॥

123. When there is engagement in actions everywhere through the awakening of the impressions (due to former actions) by effort, that is declared as the utmost limit of accomplishment.

Note: In the stage of complete Self-realization, even the impressions due to former actions need to be awakened with effort for engaging in actions. An ignorant person is impelled to act by the force of such former impressions helplessly.

अयत्नेनैव परमे स्थितिः संवेदनात्मनि।
अव्याहता यदा सिद्धिस्तदा काष्ठां समागता ॥१२४॥

124. When the existence in the Supreme (state) of the nature of Consciousness quite without effort is unobstructed, then, the accomplishment has arrived at its limit.

व्यवहारपरो भावान् पश्यन्नपि न पश्यति।
द्वैतं तदा हि सा सिद्धिः पूर्णतामभिसङ्गता ॥१२५॥
जागरादौ व्यवहरन्नपि निद्रितवद् यदा।
स्थितिस्तदा हि सा सिद्धिः पूर्णतामभिसङ्गता ॥१२६॥

125-126. Wholly engaged in action, though seeing objects, he does not see duality. Then alone, that accomplishment has attained completeness. Though acting in wakefulness and the like, when his existence is like one asleep, then alone that accomplishment has attained completeness.

एवं सिद्धिमनुप्राप्तः सिद्धेषूत्तम उच्यते।
व्यवहारपरो नित्यं न समाधिं विमुञ्चति ॥१२७॥
कदाचिदपि मेधावी स सिद्धेषूत्तमो मतः ॥१२८(a)॥

127-128(a). Thus, the one who has arrived at accomplishment (of Self-knowledge), is called the highest among the accomplished ones. Wholly engaged in action constantly, the wise one does not give up Samādhi (or absorption in the Self) at any time. He is considered as the best among accomplished ones.

ज्ञानिनां विविधानां च स्थितिं जानाति सर्वदा ॥१२८(b)॥
स्वानुभूत्या स्वान्तरेव स सिद्धेषूत्तमो मतः ॥१२९(a)॥

128(b)-129(a). He always knows the state of various sages (possessed of Knowledge) by his own experience within himself. He is considered as the best among accomplished ones.

संशयो वाऽपि कामो वा यस्य नास्त्येव लेशतः ॥१२९(b)॥
निर्भयो व्यवहारेषु स सिद्धेषूत्तमो मतः ॥१३०(a)॥

129(b)-130(a). He is considered as the best among accomplished ones for whom there is not even a little doubt or desire and who is fearless in his actions.

सर्वं सुखं च दुःखं च व्यवहारं च जागतम् ॥१ ३ ० (b)॥
स्वात्मन्येवाभिजानाति स सिद्धेषूत्तमो मतः ॥१ ३ १ (a)॥

130(b)-131(a). He is considered as the best among accomplished ones who recognizes only in his own Self all happiness and sorrow and the affairs of the world.

अत्यन्तं बद्धमात्मानं मुक्तं चापि प्रपश्यति ॥१ ३ १ (b)॥
यः स्वात्मनि तु सर्वात्मा स सिद्धेषूत्तमो मतः ॥१ ३ २ (a)॥

131(b)-132(a). He is considered as the best among accomplished ones who, the Self of all, sees the completely bound soul as well as the liberated one in his own Self.

यः पश्यन् बन्धजालानि सर्वदा स्वात्मनि स्फुटम् ॥१ ३ २ (b)॥
मोक्षं नापेक्षते क्वापि स सिद्धेषूत्तमो मतः ॥१ ३ ३ (a)॥

132(b)-133(a). He is considered as the best among accomplished ones, who does not hope for liberation anywhere, seeing the net of fetters always in his own Self clearly.

सिद्धोत्तमोऽहमेवेह न भेदस्त्वावयोः क्वचित् ॥१ ३ ३ (b)॥
एतद्ध ऋषयः प्रोक्तं सुस्पष्टमनुयुक्तया।
एतन्मयोक्तं विज्ञाय न क्वचित् परिमुह्यति ॥१ ३ ४ ॥

133(b)-134. The best of accomplished ones is myself alone in this world. There is no difference between us anywhere. Sages! This has been explained to you clearly by me who was questioned (by you). Understanding this, which has been declared by me, one is not deluded anywhere.

इत्युक्त्वा सा परा विद्या विरराम भृगूद्वह।
श्रुत्वैतदृषयः सर्वं सन्देहमपहाय च ॥१ ३ ५॥
नत्वा शिवादीन् लोकेशान् जग्मुः स्वं स्वं निवेशनम् ॥१ ३ ६ (a)॥

135-136(a). Descendant of Bhṛgu! Having said thus, that Supreme Goddess who is Knowledge, became silent. The sages, having heard this, giving up all their doubts and bowing to Śiva and other gods of the worlds went to their respective abodes.

विद्यागीता मयैषा ते प्रोक्ता पापौघनाशिनी ॥१ ३ ६ (b)॥
श्रुता विचारिता सम्यक् स्वात्मसाम्राज्यदायिनी ॥१ ३ ७(a)॥

136(b)-137(a). This Vidyāgītā (or Song of Knowledge), which destroys a multitude of sins, has been communicated to you by me. It is the giver of the complete sovereignty of one's own Self when properly heard and investigated.

विद्यागीताऽत्युत्तमेयं साक्षाद्विद्यानिरूपिता ॥१ ३ ७(b)॥
पठतां प्रत्यहं प्रीता ज्ञानं दिशति सा स्वयम्।
संसारतिमिराम्भोधौ मज्जतां तरणिर्भवेत् ॥१ ३ ८॥

137(b)-138. This most excellent Vidyāgītā (or Song of Knowledge), is determined by Knowledge (as Tripurā) directly. She Herself grants Knowledge to those reading it everyday, being pleased with them. It would be a raft for those sinking into the ocean of darkness that is the course of worldly existence.

एकविंशोऽध्यायः

Chapter 21

श्रुत्वेत्थं भार्गवो रामो दत्तात्रेयमुनीरितम्।
अविद्याजालविभ्रान्तेर्मुक्तप्रायो बभूव ह ॥१॥

1. Bhārgava Rāma, having thus heard what was told by Dattātreya, became mostly liberated from the delusion caused by the snare of Ignorance.

पुनः पप्रच्छात्रिसुतं किञ्चिन्नत्वा सुभक्तितः।
भगवन् ब्रूहि विज्ञानसाधनं सुविनिश्चितम् ॥२॥
सारभूतं च सुलभं यत् साक्षात् फलदायकम्।
ज्ञानिनां लक्षणं चापि येन ज्ञास्यामि तान् द्रुतम् ॥३॥

2-3. He again asked the son of Atri, bowing a little out of devotion. Venerable One! Tell me the well-ascertained means of Knowledge, which is essential, easy and bestowing the fruit manifestly, and also the characteristics of sages (possessed of Knowledge), by which I shall know them immediately.

ज्ञानिनां देहसंयोगे वियोगे च स्थितिं तथा।
व्यवहारं कुर्वतां चाप्यनासक्तं मनः कथम् ॥४॥
एतत् सर्वं सुकृपया स्पष्टं मे वक्तुमर्हसि ॥५(a)॥

4-5(a). The state of sages (possessed of Knowledge) when there is association with the body or separation from it (i.e., when they are body-conscious or otherwise), and as to how the mind of those sages even performing actions is unattached – pray tell me all this clearly out of compassion.

एवमत्रिसुतः पृष्टो जमदग्निसुतेन वै ॥५(b)॥
सन्तुष्टः प्राह करुणासिन्धुः सम्बोध्य भार्गवम्।
शृणु राम प्रवक्ष्यामि रहस्यं ज्ञानसाधनम् ॥६॥

5(b)-6. Thus asked by Paraśurāma, Dattātreya, the ocean of compassion, being pleased, said to Bhārgava, instructing him: Rāma! Listen. I shall tell you the secret means of Knowledge.

ज्ञानस्य साधनं मुख्यं देवतानुग्रहः परः।
यः सर्वभावतः स्वात्मदेवतामुपसङ्गतः ॥७॥
तस्य ज्ञानं सुसुलभं भवतीति विनिश्चयः।
एतत् सर्वोत्तमं राम प्रोक्तं ज्ञानस्य साधनम् ॥८॥

7-8. The principal means of Knowledge is the supreme Grace of the Deity. For him who has approached the Deity who is his own Self with all sincerity, Knowledge becomes easy of attainment. This is a certainty. Rāma! This means of Knowledge is declared as the greatest of all (the means).

अन्यानपेक्षमेतत्तु फलसंसाधने क्षमम्।
एतद्विहायान्यदत्र न सम्यक् फलदं भवेत् ॥९॥

9. This is capable of accomplishing the fruit independently of another. Leaving this, another cannot give the fruit here properly.

शृण्वत्र कारणं राम सकारणमिदं भवेत्।
विज्ञानं केवलचितिर्या सर्वस्यावभासिका ॥१०॥
तस्यावभासरूपायाः कल्पितावरणं तु यत्।
विचारात् तदपोहेन तत्स्वरूपोपलक्षणम् ॥११॥

10-11. Rāma! Hear the reason as to this. This should have a reason. Knowledge is Pure Consciousness which is the illuminator of all. By the removal of the covering fashioned (by the freedom of Will) of that (Pure Consciousness) which is of the nature of Light through investigation, there is the perception of its natural state (by identity with it).

तच्चान्येषां बहिर्भावतत्पराणां सुदुर्लभम्।
भक्तानामन्यपरताहानेन तत्परत्वतः ॥१२॥

सुलभं शीघ्रसंप्राप्यं भवत्येव सुनिश्चितम् ॥१ ३ (a)॥

12-13(a). (But), that is difficult of attainment for others who are exclusively devoted to external objects. For devotees, by the relinquishment of (the perception of) superiority in another and on account of exclusive devotion to the Deity, it is certainly easy and attainable quickly.

Note: The Deity is the Self of the devotee. Due to the inwardness of the mind brought about by worshipping the Deity, absorption in the Self (or Pure Consciousness) becomes easy of attainment.

देवतातत्परस्त्वेवं भूत्वा स्वल्पान्यसाधनः ॥१ ३ (b)॥
ज्ञात्वा कथञ्चिदात्मानमन्यान् प्रति निरूपयेत्।
निरूपयन् सदा राम समावेशं समाप्नुयात् ॥१ ४ ॥

13(b)-14. Thus, being exclusively devoted to the Deity, having a few other means (like indifference to worldly enjoyments, meditation and the like) and having known his Self somehow, let him define it to others. Rāma! Always ascertaining (in the above manner) he would obtain permeation (by the Self) (i.e., his mind assuming the nature of the Self or Pure Consciousness).

एवं निरूपणाद्यैस्तु समावेशे दृढे सति।
शिवतामाप्य तच्चित्तं हर्षोद्विगविवर्जितम् ॥१ ५॥
यत्र यत्र व्रजति तत् सर्वं तच्छिवसात्कृतम्।
करोत्युत्तमविज्ञानी जीवन्मुक्तपदस्थितः ॥१ ६ ॥

15-16. Thus, when the permeation (by the Self) has become firm by means of ascertainment (or investigation leading to firm abidance in the Self), and other means, his mind, attaining to the nature of Śiva and destitute of delight or grief, wherever it goes, makes all that (or all the knowable objects) identical in nature with Śiva. That foremost knower of the Self is established in a state where he is liberated while living.

Note: Though the mind may alight on objects, it does not

abandon its Śiva-nature i.e., continues to shine as Pure Consciousness.

तस्मात् सुभक्तियोगेनान्येभ्यो भूयो निरूपणम्।
श्रेष्ठं साधनमेतत्तु नान्यदेतत्समं भवेत् ॥१ ७॥
भक्त्या निरूपणसमं न भवेदन्यसाधनम् ॥१ ८(a)॥

17-18(a). Therefore, along with the employment of devotion (as the means), ascertaining it repeatedly for others – this is the best means. Another cannot be equal to this. Another means cannot be equal to ascertainment coupled with devotion.

Note: Exclusive devotion itself leads to inwardness resulting in investigation of the Self (shining always as self-awareness) which culminates in Self-knowledge.

ज्ञानिनां लक्षणं राम दुर्विज्ञेयं भवेत् खलु ॥१ ८(b)॥
यतः सर्वान्तरं तत्तु नेत्रवागाद्यगोचरम्।
न निरूपयितुं शक्यं लक्षितुं वाऽपरैः क्वचित् ॥१ ९॥

18(b)-19. Rāma! The characteristic of sages (possessed of Knowledge) would surely be difficult to be known since it is the inmost of all and beyond the cognizance of the eye, the speech and the rest (of the sense-organs). It cannot be ascertained or known by others anywhere.

यथा शास्त्रज्ञता लोके त्वन्यैर्न ज्ञायते क्वचित्।
देहवस्त्रभूषणाद्यैरेवमन्यैर्न वेद्यते ॥२ ०॥

20. As the knowledge of the scriptures is not known by others in the world anywhere by means of the body, clothes, ornaments and the like, thus, Self-knowledge is not recognized by others.

विद्वत्ता हि स्वसंवित्तिमात्रवेद्या न चान्यथा।
यथा संस्वादितरसरसज्ञत्वं हि भार्गव ॥२ १॥

21. Bhārgava! The state of possessing Knowledge is knowable only by one's own recognition and not otherwise as is indeed the knowledge of the taste of one who has relished the taste.

Note: A person who has tasted honey can alone recognize its taste. Others who have not tasted it cannot know that taste relished by the former. So it is with Knowledge.

तथाऽपि चतुरैर्विद्यावद्भिस्तद्भाषणादिभिः।
वेद्यते हि यथा स्वस्य मार्गः सूक्ष्मपिपीलिकैः ॥२२॥

22. Even then, it is indeed recognized by clever people possessed of Knowledge through his speech and the like as their own path (is recognized) by small ants.

Note: The characteristic of a knower of the Self is known only to another knower of the Self, as the path of the ants is known only to themselves.

सन्ति स्थूललक्षणानि त्वनेकान्तानि तानि तु।
सूक्ष्मलक्ष्माणि चान्यानि दुर्विज्ञेयानि वै परैः ॥२३॥

23. There are gross characteristics (for a knower of the Self, like tranquillity). But, they are not exclusive (since others might also possess the same). The other subtle characteristics are difficult to be known by others.

निरूपणं भाषणं च साधनाभिनयस्तथा।
ज्ञानिनामिव चान्यैस्तु कर्तुं शक्यो हि लक्ष्यते ॥२४॥

24. It is indeed observed that ascertainment (intellectually), speech and exhibition of the means can be done even by others like those of the knowers of the Self.

अनिर्मलान्तःकरणैरभ्यस्तं ज्ञानसाधनम्।
स्थिरीभवति यत्तेषां लक्षणं तत् प्रकीर्तितम् ॥२५॥

25. That means of Knowledge practised by those with an impure mind, which becomes firm in them, is declared as the characteristic.

Note: These cannot constitute the subtle characteristics referred to in verse 23.

यस्य मानावमानौ च लाभालाभौ जयाजयौ।
नेषद्विशेषितुं शक्तौ विद्यात्तं ज्ञानिषूत्तमम् ॥२६॥

26. For whom respect and disrespect, gain and loss and victory and defeat are not able to be distinguished (in his perception) (even) a little, one should know him as the best among the knowers of the Self.

स्वात्मानुभववार्तासु पृष्टो गूढार्थमप्युत।
असन्दिग्धः प्रतिवदेद् झटिति ज्ञानिषूत्तमः ॥२७॥

27. The best among the knowers of the Self, asked about even hidden meanings in reports on the experience of the Self, can answer at once without being doubtful.

यस्योत्साहो भवेद् ज्ञानवार्तास्वतितरां किल।
निरूपणे ह्यवैमुख्यं ज्ञानिनो लक्षणं हि तत् ॥२८॥

28. That indeed is the characteristic of a knower of the Self, to whom there would certainly be happiness exceedingly on (hearing) reports relating to Knowledge and absence of aversion in its investigation.

अनारम्भः स्वभावेन सन्तोषः शुचिचित्तता।
महापत्स्वपि शान्तात्मा स भवेज्ज्ञानिषूत्तमः ॥२९॥

29. He would be the best among knowers of the Self who has a tranquil mind even in great calamities, has no undertaking arising out of innate disposition and has contentment and purity of mind.

एतदादीनि लक्ष्माणि भार्गवोत्तमज्ञानिनाम्।
स्वात्मनस्तु परीक्षायां सुस्थिराणि न संशयः ॥३ ०॥

30. Bhārgava! These and other characteristics of the foremost knowers of the Self are stable in the examination of oneself (by a knower of the Self). There is no doubt (in this matter).

Note: The idea is that such characteristics may be ascribed to others rightly or wrongly, but cannot be mistaken in self-examination.

साधकस्तु सदा स्वात्मपरीक्षातत्परो भवेत्।
यथा परीक्षणेऽन्यस्य निपुणः सम्प्रवर्तते ॥३ १॥
तथा परीक्षन् स्वात्मानं सिद्धिं न कथमाप्नुयात् ॥३ २ (a)॥

31-32(a). One who practises the means of Self-knowledge should always be closely intent on the examination of his own mind as he, being clever, proceeds in the examination of others. Examining himself in that manner, how can he fail to attain the accomplishment (that is liberation)?

यदाऽन्यगुणदोषाणामविचारणतत्परः ॥३ २ (b)॥
स्वीयानां गुणदोषाणां विचारपरमो भवेत्।
तदा सर्वसाधनानां प्राप्त्या सिद्धिमुपैष्यति ॥३ ३॥

32(b)-33. When one who is not closely intent on investigating the virtues and defects of others can become solely engaged in the investigation of his own virtues and defects, then, he will attain to accomplishment by the acquisition of all the means (of liberation).

एवं प्रोक्तानि लक्ष्माणि ज्ञानिनां भृगुनन्दन।
स्वात्मनस्तु परीक्षायामुपयुक्तानि सर्वथा ॥३ ४॥

34. Descendant of Bhṛgu! The characteristics of sages (possessed of Knowledge) thus described are exceedingly useful in the examination of one's own mind.

अन्येषां तु परीक्षायामनेकान्तान्यमूनि तु।
यतो ये ज्ञानिनोऽत्यन्तशुद्धस्वान्ता भृगूद्वह ॥३ ५॥
तेषामापातसंसिद्धसाधनैः सिद्धिरास्थिता ॥३ ६ (a)॥

35-36(a). Bhārgava! But, they are variable in the examination of others, because, for those sages (possessed of Knowledge), who have extremely pure minds, accomplishment has been reached by means achieved at the moment (or immediately).

अतः पूर्ववासनानुरोधव्यापारतत्पराः ॥३ ६ (b)॥
कथं परीक्षणीयास्ते सामान्यव्यवहारिणः।
ज्ञानिनस्तु तत्परीक्षां कुर्युरभ्यासवैभवात् ॥३ ७॥
आपातदर्शनादेव यथा रत्नपरीक्षकाः ॥३ ८ (a)॥

36(b)-38(a). Therefore, how are they, who are exclusively devoted to actions in conformity with their former mental impressions and are possessed of ordinary actions, to be examined? But, sages (possessed of Knowledge) can make their examination on account of the greatness of their practice (of Knowledge) as the examiners of gems (can do) merely at first sight (or by seeing for a moment).

मन्दज्ञानवतां देहसंस्था मूढसमैव हि ॥३ ८ (b)॥
यतो न तेषां सहजसमाधिप्राप्तिरस्ति हि ॥३ ९ (a)॥

38(b)-39(a). For those possessed of slight Knowledge (i.e., those who are lowest in the scale of jñānin-s or knowers of the Self), the settled mode of life in the body is indeed similar to ignorant people since they do not have the attainment of Sahajasamādhi or natural and constant absorption in the Self.

यावद् विमर्शनपरास्तावत्ते पूर्णरूपिणः ॥३ ९ (b)॥

यदा विचारविमुखास्तदा देहमयत्वतः ।
सुखदुःखजुषोऽत्यन्तं पशुतुल्यतया स्थिताः ॥४ ०॥

39(b)-40. As long as they are solely engaged in investigation (resulting in absorption in the Self), so long, they are of the nature of the Whole (i.e., undivided Consciousness). When they are turned away from such investigation, then, on account of identification with the body, they exist with similarity to animals, undergoing happiness and sorrow very much.

मध्ये मध्ये पूर्णदशासादनान्निर्वृता अपि ।
तेषां या सा पशुदशा सद्विमर्शान्तरालगा ॥४ १ ॥
न बन्धनाय भवति दग्धरज्जुरिव स्थिता ॥४ २ (a)॥

41-42(a). Though they are free from care on account of attaining the Whole state (of undivided Consciousness) repeatedly in the middle, their state similar to an animal (or ordinary human being) which exists in the interval between investigations into Reality (or the Self, leading to absorption in it), does not bring about bondage and remains like a burnt rope (which cannot bind anybody).

लाक्षारसैर्यदा वस्त्रप्रान्तयुग्मं सुरञ्जितम् ॥४ २ (b)॥
व्याप्त्या वासोमध्यमपि सर्वं लाक्षारुणं भवेत् ।
एवं तस्य व्यवहृतिश्चिदामर्शनमध्यगा ॥४ ३ ॥
चिद्रूपात्मैकतां याता न ततो बन्धनाय सा ॥४ ४ (a)॥

42(b)-44(a). When the pair of borders of a cloth is well-coloured with the juices of lac (or red dye obtained from the resin of a particular tree), even the entire middle of the cloth would become red with the dye by pervasion. Thus, his actions, existing in the middle of investigations into Consciousness (and absorption in it), attain to oneness with the Self of the nature of Consciousness. Therefore, they do not bring about bondage.

मध्यविज्ञानिनां देहसंयोगो नास्ति सर्वथा ॥४ ४ (b)॥
देहात्मत्वग्रहो देहसंयोगः प्रोच्यते बुधैः ।
स नास्ति मध्यविज्ञानवतो राम कदाचन ॥४ ५॥

44(b)-45. For the middling sages (possessed of Knowledge), there is completely no association with the body. The notion of Selfhood in the body is declared as association with the body by the wise. Rāma! That does not exist at any time for middling sages (possessed of Knowledge).

अभ्यासातिशयात्तस्य मनो लीनं हि सर्वदा ।
सदा समाहितस्वान्तो व्यवहारो न तस्य हि ॥४ ६ ॥
यो देहयात्रानिर्वाहः सोऽपि तस्य सुषुप्तिवत् ॥४ ७(a)॥

46-47(a). For, on account of the excellence of the practice, his mind would always be completely absorbed (in the Self). He has his mind in Samādhi always and has no action. Even that which is the carrying on of the journey of the body (in the world) (i.e., his physical life) is like sleep for him.

यथा कश्चित् सुषुप्तिस्थो वासनामात्रतः क्वचित् ॥४ ७(b)॥
किञ्चिदुक्त्वा च कृत्वा च न पश्चाद्वेद किञ्चन ।
यथा च मदिरामत्तो वदन् कुर्वन्न वेद वै ॥४ ८॥
एवमेष महायोगी लोकयात्राबहिर्गतः ।
किञ्चित् कदाचित् कुर्वंश्च न विजानाति तत्पुनः ॥४ ९॥

47(b)-49. As someone who is asleep, on account of mental impressions alone, saying and doing something sometimes, does not know anything afterwards and as one intoxicated by spirituous liquor, speaking and doing (something), does not indeed know it, so, this great yogin gone outside the journey of the world (or worldly affairs), doing something at some time or other, is not aware of it again.

प्रारब्धवासनाभ्यां तु स देहो निर्वहेत् सदा।
यस्तूत्तमः सुविज्ञानी देहस्तस्यापि नास्ति हि ॥५०॥
व्यवहारं करोत्येष रथसारथिवत् स्थितः ॥५१ (a)॥

50-51(a). But, that body can carry on always through Prārabdhakarman (or past actions which have begun to bear fruit in the current life) and (former) mental impressions. There is indeed no body also for him who is the foremost sage (possessed of Knowledge). This one performs his actions remaining like a charioteer driving a chariot.

यथा रथेन व्यापारं कुर्वन्न रथदेहकः ॥५१ (b)॥
सारथिः स्यादेवमेव देहव्यापारतत्परः।
न देही नापि व्यापारी शुद्धसंवेदनात्मकः ॥५२॥

51(b)-52. Performing his action by means of the chariot, as he is not one having the chariot as his body and can only be a charioteer, so also, he, (the foremost sage), who is wholly engaged in the actions of the body, is neither the possessor of the body nor one who acts. He is of the nature of Pure Consciousness.

Note: The sage does not have identification with the body or its actions and always abides in his natural state which is pure undivided Consciousness.

अन्तरत्यच्छसुस्वान्तो बहिर्व्यवहरत्यसौ।
यथा स्त्रीवेषितो नाट्ये द्वैरूप्यमुपसङ्गतः ॥५३॥

53. That (foremost sage) acts externally, with his mind perfectly of the nature of the Pure Self internally, as (a man) who is dressed as a woman in a dramatic performance has got duality of form.

यथा क्रीडन् कुमारेण प्रौढस्तद्दोषवर्जितः।
एवमेष जगत्क्रीडातत्परो निर्मलाशयः ॥५४॥

54. As an adult, playing with a boy, is destitute of the defects of the play (like joy or sorrow due to victory or defeat in the play), so, this (foremost sage) who is wholly engaged in the play of the world has a pure heart.

मध्यज्ञानी निरोधस्य प्रकर्षेणाचलस्थितिः।
अचलस्थितिरेतस्य विचारस्य प्रकर्षतः ॥५५॥

55. The middling sage (possessed of Knowledge) has an immovable state (of the mind) due to the intensity of his restraint. The immovable state (of the mind) of this (foremost sage) is due to the intensity of his investigation (leading to absorption in the Self).

बुद्धेस्तु परिपाकेण मध्यमोत्तमयोर्भिदा।
अत्र ते शृणु वक्ष्यामि संवादं ज्ञानिनोर्मिथः ॥५६॥

56. The difference between the middling and the highest sages (possessed of Knowledge) is due to the maturity of the intellect. In this matter, I shall tell you the conversation between two sages (possessed of Knowledge) mutually.

पुरा हि पर्वतेशोऽभूद् राजा रत्नाङ्गदाह्वयः।
स विपाशामनु पुरीमध्यासीदमृताभिधाम् ॥५७॥

57. In former times, there was a king called Ratnāṅgada who was the ruler of a mountainous region. He lived in a city named Amṛtā on the bank of Vipāśā river.

तस्य पुत्रौ महात्मानौ स्थितावतिमनीषिणौ।
रुक्माङ्गदहेमाङ्गदौ जनकस्यातिवल्लभौ ॥५८॥

58. He had two sons named Rukmāṅgada and Hemāṅgada who were noble, extremely intelligent and very dear to their father.

तत्र रुक्माङ्गदो ह्यासीच्छास्त्राणां पारदर्शनः।
हेमाङ्गदोऽतिविज्ञानी ज्ञानिनामुत्तमोऽभवत् ॥५९॥

59. Among them, Rukmāṅgada was one who had completely mastered the scriptures. Hemāṅgada was exceedingly wise and was the foremost of sages possessed of Knowledge.

तावुभौ निर्गतौ सर्वसेनाभिः परिवारितौ।
मृगयार्थं वसन्तेषु ययतुर्गहनं वनम् ॥६०॥

60. Both of them went out (of the city) surrounded by all the armies for the purpose of hunting in the spring season and proceeded to a deep forest.

तत्रानेकान् मृगान् व्याघ्रान् शशकान् महिषानपि।
हत्वाऽत्यन्तपरिश्रान्तावासाद्य ह्रदमास्थितौ ॥६१॥

61. There, having hunted many deer, tigers, hares and buffaloes, being extremely tired and reaching a deep lake, they remained there.

तद्ध्रदस्य परे पारे न्यग्रोधे ब्रह्मराक्षसः।
समस्तशास्त्रसारज्ञो विद्वद्भिर्विवदत्यलम् ॥६२॥

62. On the further shore of that lake, on a fig tree, the ghost of a Brāhmaṇa (Brahmarākṣasa), knowing the essence of all scriptures, used to dispute very much with scholars.

निर्जितान् भक्षयन्नास्ते चिरकालाद्धि भार्गव।
रुक्माङ्गदश्चारमुखाद् निशम्य वादकौतुकी ॥६३॥
गत्वा तत्र भ्रातृयुतस्तेन वादपरोऽभवत् ॥६४ (a)॥

63-64(a). Bhārgava! He lives eating the conquered ones from a long time. Rukmāṅgada, having heard (this) from the mouth of a scout, eager for dispute and going there with his brother, became engaged in dispute with that (ghost).

निर्जितस्तेन वादेषु गृहीतो ब्रह्मरक्षसा ॥६४ (b)॥
रुक्माङ्गदोऽथ तद् दृष्ट्वा प्राह हेमाङ्गदस्तु तम्।
भो ब्रह्मराक्षसैनं त्वं न भक्षयितुमर्हसि ॥६५॥
मां जित्वाऽवरजं ह्यस्य ततो नौ सह भक्षय ॥६६ (a)॥

64(b)-66(a). Rukmāṅgada, conquered by that Brahmarākṣasa in dispute was caught by him. Then, Hemāṅgada, seeing him (caught by the ghost) told that ghost: Oh Brahmarākṣasa! You cannot eat him. Conquering me, his younger brother, eat us together afterwards.

हेमाङ्गदवचः श्रुत्वा प्रोवाच ब्रह्मराक्षसः ॥६६ (b)॥
चिराय लब्धो ह्याहारो बुभुक्षा मां प्रबाधते।
एतेन पारणां कृत्वा विवदामि त्वया सह ॥६७॥

66(b)-67. Having heard the words of Hemāṅgada, the ghost said: Food has indeed been obtained (by me) after a long time. Hunger is tormenting me. Concluding the fast with this (your brother), I shall dispute with you.

ततस्त्वामपि निर्जित्य भक्षितेन त्वया ततः।
अत्यन्तं तर्पितो भूयामिति मे नृप निश्चयः ॥६८॥

68. Then having conquered you also, I can be completely satisfied by you, eaten afterwards. King! Thus is my resolve.

चिरादेष वरः प्राप्तो वसिष्ठात्तु महात्मनः।
कदाचिदागतः शिष्यो वसिष्ठस्य तु भक्षितः ॥६९॥
देवराताभिधस्तेन शप्तस्तेन महात्मना ॥७० (a)॥

69-70(a). This boon has been obtained from the noble sage Vasiṣṭha long ago. At some time, a disciple of Vasiṣṭha, named Devarāta, who had come, was eaten (by me). Due to that, I was cursed by that great soul thus:

इतः परं भक्षयित्वा मनुष्यं ब्रह्मराक्षस ॥७० (b)॥
दग्धं भवेत्तव मुखमिति पश्चाद् मया मुनिः।
भूयः सम्प्रार्थितो मह्यं प्रायच्छद् वरमुत्तमम् ॥७१॥

70(b)-71. Ghost! Eating a man from this time after, your mouth would become burnt. Afterwards, the sage, requested by me very much, gave me an excellent boon thus:

वादेषु निर्जितान् मर्त्यान् भक्षय त्वं समन्ततः।
इति तद्वादविजितान् भक्षयामि ततस्त्वहम् ॥७२॥

72. ''You eat men conquered in disputes completely''. Consequently, I eat men conquered in disputes afterwards.

चिरायैष मया प्राप्त आहारः सर्वतोऽधिकः।
भक्षयित्वा ततो वादे त्वां विजेष्यामि भूमिप ॥७३॥

73. This food obtained by me after a long time is greater than everything. King! Having eaten this, I shall conquer you in dispute afterwards.

इत्युक्त्वा भक्षणोद्युक्तं पुनर्हेमाङ्गदोऽब्रवीत्।
ब्रह्मराक्षस मद्वाक्यं किञ्चिच्छृणु सुयाचितः ॥७४॥
अपि किञ्चित् प्राप्य चैनं परित्यजसि तद्वद।
दत्वा तुभ्यं तदेनं तु मोचयामि सहोदरम् ॥७५॥

74-75. Hemāṅgada again told the ghost who was preparing to eat having said thus. Ghost! Hear my words a little, solicited by me. Say whether you will leave this one having obtained anything whatever. Giving that to you, I shall liberate this brother of mine.

इत्युक्तः प्राह भूयस्तं नृपं स ब्रह्मराक्षसः।
शृणु राजन्नास्ति तद्वै किञ्चिद् येनैनमुत्सृजे ॥७६॥

76. Thus told, that ghost said to the king again: King! Listen. There is nothing whatever by which I shall discharge this one.

कः प्राणप्रियमाहारं त्यजेत् कालोपसङ्गतम्।
किन्त्वेकः समयो मेऽस्ति प्रश्ना मे हृदि संस्थिताः ॥७७॥
तान् मे यदि प्रतिब्रूयास्तत्ते भ्रातरमुत्सृजे ॥७८ (a)॥

77-78(a). Who can abandon the food as dear as life obtained at the proper time? But, there is a stipulation of mine. There are some questions in my mind. If you can answer them for me, then, I shall discharge your brother.

ततो हेमाङ्गदः प्राह पृच्छ तान् संवदामि ते ॥७८ (b)॥
इत्युक्तो नृपपुत्रं तं पप्रच्छ ब्रह्मराक्षसः।
गूढप्रश्नान् क्रमेणैव तद्वक्ष्ये शृणु भार्गव ॥७९॥

78(b)-79. Then, Hemāṅgada said: Ask them. I shall tell you. Thus told, the ghost asked that prince (some) secret questions. Bhārgava! I shall tell them in due order. Listen.

आकाशाद्वितता का स्यात् सूक्ष्मा च परमाणुतः।
सा किंरूपा स्थिता कुत्र वदैतन्नृपपुत्रक ॥८०॥

80. What would be more extended than the sky and subtler than the atom? Of what nature is it and where is it? Tell this, Prince!

विततता चितिराकाशात् सूक्ष्मा च परमाणुतः।
स्फुरद्रूपा स्वात्मसंस्था शृणु त्वं ब्रह्मराक्षस ॥८१॥

81. Hear, you ghost! Consciousness is more extended than the sky and subtler than the atom. It has a shining (or self-luminous) nature and is established in one's own Self.

एकाऽपि साऽतिविततता कथं सूक्ष्मतरा भवेत्।
स्फुरत्त्वं किं किमात्मा च वदैतन्नृपनन्दन ॥८२॥

82. Though single, how can it be greatly extended and extremely subtle? What is its shining nature and what is the Self? Tell this, Prince!

Note: The first half of the verse can also be translated as: "Though greatly extended and extremely subtle, how can it (also) be single?" (as interpreted by the commentator)

कारणत्वाद्धि विततता सूक्ष्माऽग्राह्यत्वतोऽपि च।
स्फुरत्त्वमात्मा च चितिः शृणु त्वं ब्रह्मराक्षस ॥८३॥

83. Hear, you ghost! It is indeed extended on account of its causal nature and also subtle due to its ungraspable (or ununderstandable) nature. The shining nature and the Self are Consciousness.

स्थानं तदुपलब्धौ किं कथं वा सोपलभ्यते।
उपलब्ध्या च किं वा स्याद् वदैतन्नृपनन्दन ॥८४॥

84. What is the place of its acquisition (or perception) and how is it obtained (or perceived)? What would happen by its acquisition (or perception)? Tell this, Prince!

धीः स्थानमुपलब्धौ तु स्वैकाग्र्यात् सोपलभ्यते।
उपलब्ध्या जनिर्न स्याच्छृणु त्वं ब्रह्मराक्षस ॥८५॥

85. Hear, you ghost! The intellect is the place of its acquisition (or perception). It is obtained (or perceived) through one-pointed attention to oneself. By its acquisition (or perception) there would be no birth.

धीः केयं ते समाख्याता तदैकाग्र्यं च कीदृशम्।
जनिर्वाऽपि भवेत् का सा वदैतन्नृपनन्दन ॥८६॥

86. What is this declared as intellect by you? Of what nature is that one-pointed attention? And also, what would be that birth? Tell this, Prince!

चितिर्जाड्यावृता धीः स्यादैकाग्र्यं स्वात्मविश्रमः।
जनिर्देहात्मताबुद्धिः शृणु त्वं ब्रह्मराक्षस ॥८७॥

87. Hear, you ghost! The intellect would be Consciousness covered by dullness (or Ignorance). One-pointed attention is resting in one's own Self. Birth is the notion of Selfhood in the body.

कस्माच्चितेर्नोपलब्धिः केन वा सोपलभ्यते।
जनिः कथं वा सम्प्राप्ता वदैतन्नृपनन्दन ॥८८॥

88. From what reason there is no attainment (or perception) of Consciousness and by what is it attained (or perceived)? How is birth met with (or obtained)? Tell this, Prince!

अविवेकाद् नोपलब्धिरात्मना सोपलभ्यते।
जनिः कर्तृत्वाभिमानाच्छृणु त्वं ब्रह्मराक्षस ॥८९॥

89. Hear, you ghost! There is no attainment (or perception) of Consciousness due to absence of discrimination. It is attained (or perceived) by oneself (i.e., by one's own Self without any other instrument of perception). Birth is due to the conception of doership of the self.

कोऽविवेकस्त्वया प्रोक्तस्तथाऽऽत्मा वाऽपि को भवेत्।
को वा कर्तृत्वाभिमानो वदैतन्नृपनन्दन ॥९०॥

90. What is absence of discrimination described by you? So also, what would be "oneself"? And, what is the conception of doership of the self? Tell this, Prince!

अविवेकोऽपृथग्ज्ञानमात्मानं पृच्छ स्वात्मनि।
तद्वासनाऽभिमानः स्याच्छृणु त्वं ब्रह्मराक्षस ॥९१॥

91. Hear, you ghost! Absence of discrimination is knowledge of the Self as not separate from the body. Ask within your own self (the nature of) your ''self''. The conception of doership of the self would be the (firm) mental impression ''I do''.

अविवेकः केन नश्येत्तस्य किं वा हि कारणम्।
तस्यापि किं कारणं स्याद् वदैतन्नृपनन्दन ॥९२॥

92. By what can absence of discrimination be destroyed? What indeed is its cause? What would be the cause of even that (cause)? Tell this, Prince!

विचारेण स नश्येद्वै वैराग्यं तस्य कारणम्।
तत्कारणं दोषदृष्टिः शृणु त्वं ब्रह्मराक्षस ॥९३॥

93. Hear, you ghost! That (absence of discrimination) can indeed be destroyed by investigation. Indifference to worldly enjoyments is the cause of that (investigation). The cause of that (indifference to worldly enjoyments) is the notion (or perception) of defects (in objects of enjoyment).

को विचारो भवेत् किं वा वैराग्यं सम्प्रचक्षते।
दोषदृष्टिश्च का प्रोक्ता वदैतन्नृपनन्दन ॥९४॥

94. What would be investigation? And what is considered as Vairāgya (or indifference to worldly enjoyments)? What is called the notion (or perception) of defects? Tell this, Prince!

दृग्दृश्ययोः परीक्षातो दृश्ये तत्परिवर्जनम्।
दुःखबुद्धिः सा हि दृश्ये शृणु त्वं ब्रह्मराक्षस ॥९५॥

95. Hear, you ghost! (Investigation arises) out of the examination of the knower (having the nature of ''I'') and the known (which is revealed by the ''I''). (Vairāgya or absence of attachment to worldly enjoyments) is the giving up of the attachment to the known (objects). (The notion or perception of defects) is indeed the notion of sorrow (or the perception of sorrowful nature) in the known (objects).

एतत्सर्वं केन भवेत् स वा कस्मादवाप्यते।
तत्र वा किं निदानं स्याद् वदैतन्नृपनन्दन ॥९६॥

96. By what (means) can all this arise? From what can that (means) be obained? In that (acquisition of the means) what would be the primary cause? Tell this, Prince!

देवतानुग्रहात् सर्वं भक्त्या स हि समाप्यते।
निदानं सत्सङ्ग एव शृणु त्वं ब्रह्मराक्षस ॥९७॥

97. Hear, you ghost! All this arises from the Grace of the Deity. That (Grace of the Deity) is indeed obtained by devotion (to the Deity). The primary cause (of the acquisition of the above means) is only association with the wise.

का देवता च सम्प्रोक्ता का च सा भक्तिरुच्यते।
सन्तश्च कीदृशाः प्रोक्ता वदैतन्नृपनन्दन ॥९८॥

98. Who is declared as the Deity? What is called that devotion? Of what nature are the wise said to be? Tell this, Prince!

देवता स्याज्जगद्धात्री भक्तिस्तत्परतोच्यते।
सन्तः शान्ता दयावन्तः शृणु त्वं ब्रह्मराक्षस ॥९९॥

99. Hear, you ghost! The Deity would be the Creator and Supporter of the world. Bhakti is exclusive devotion to Her. The Wise are the tranquil ones possessed of compassion.

सदा बिभेति को लोके सदा दुःखपरोऽपि कः।
सदा दैन्ययुतः को वा वदैतन्नृपनन्दन ॥१ ०० ॥

100. Who is always afraid in the world? Who is always absorbed in sorrow? Who is always endowed with a miserable state? Tell this, Prince!

महाधनी सदा भीतो दुःखी बहुकुटुम्बवान्।
आशाग्रस्तः सदा दीनः शृणु त्वं ब्रह्मराक्षस ॥१ ०१ ॥

101. Hear, you ghost! A very wealthy person is always afraid. The one having a large family is the sorrowful person. One who is seized (or afflicted) by hopes (or desires) is always miserable.

निर्भयः को भवेल्लोके निर्दुःखश्चापि को भवेत्।
अदीनः सर्वदा कः स्याद् वदैतन्नृपनन्दन ॥१ ०२ ॥

102. Who can be fearless in the world and who can be free from sorrow? Who can always be undepressed? Tell this, Prince!

निर्भयः सङ्गरहितो निर्दुःखो जितमानसः।
ज्ञातज्ञेयस्त्वदीनात्मा शृणु त्वं ब्रह्मराक्षस ॥१ ०३ ॥

103. Hear, you ghost! The one free from attachment is fearless and the one who has conquered the mind is free from sorrow. The one who has known what ought to be known has an undepressed mind.

दुर्लक्ष्यः स्यात् को हि लोके विदेहो दृश्यते च कः।
निष्क्रियस्य क्रिया का स्याद् वदैतन्नृपनन्दन ॥१ ०४ ॥

104. Who indeed would be difficult to be perceived in the world and who is seen without a body? What would be the action of the actionless? Tell this, Prince!

जीवन्मुक्तो हि दुर्लक्ष्यो विदेहो देहवानपि।
तत्क्रिया निष्क्रियस्योक्ता शृणु त्वं ब्रह्मराक्षस ॥१ ०५ ॥

105. Hear, you ghost! The one liberated while living is difficult to be perceived (as a liberated one) and is without a body though possessed of a body. His action is said to be that of an actionless one.

किमस्ति किं नास्ति लोके कोऽत्यन्तासम्भवी भवेत्।
एतावदुक्त्वा नृपते मोचय द्रुतमग्रजम् ॥१ ०६ ॥

106. What exists in the world and what does not exist? What would be completely impossible? King! Having told so much, liberate your elder brother quickly.

दृगस्ति नास्ति वै दृश्यं व्यवहारो ह्यसम्भवी।
उक्तमेतद् ब्रह्मरक्षो मुञ्च मद्भ्रातरं द्रुतम् ॥१ ०७ ॥

107. Knowledge (General or Universal Consciousness) exists. The known (object) does not indeed exist. Action is surely impossible (since it pertains to the known objects). This (last question) has been answered. Ghost! Release my brother quickly.

श्रुत्वैतदथ सन्तुष्टो मुमोच ब्रह्मराक्षसः।
रुक्माङ्गदं ततः पश्चादभवद् ब्राह्मणो हि सः ॥१ ०८ ॥

108. Having heard this, the ghost who was pleased, then released Rukmāṅgada. After that, he indeed became a Brāhmaṇa.

तेजस्विनं तपोमूर्तिं दृष्ट्वा ब्राह्मणरूपिणम्।
पप्रच्छतू राजसुतौ को भवानिति शङ्कितौ ॥१ ०९ ॥

109. Seeing him in the form of a Brāhmaṇa, bright and ascetic in appearance, the two princes, who were doubtful, asked him: "Who are you?"

अथ प्राह ब्राह्मणाग्र्यः स्वं वृत्तं वै यथातथम्।
अहं पुरा ब्राह्मणस्तु मगधेष्वभिविश्रुतः ॥११०॥
वसुमानिति विख्यातः सर्वशास्त्रविशारदः ॥११११ (a)॥

110-111(a). Then, the foremost of Brāhmaṇa-s told his history exactly: In former times, I was a famous Brāhmaṇa in the Magadha country well-known as Vasumān and proficient in all the scriptures.

सभासु निर्जिता भूयो मया विद्याभिमानिना ॥१११ (b)॥
विद्वांसः शतशो विप्रास्ततोऽत्यन्तसुगर्वितः ॥११२ (a)॥

111(b)-112(a). Hundreds of learned Brāhmaṇa-s were frequently conquered in assemblies by me who was proud of my learning. Consequently, I was extremely haughty.

कदाचिद् मगधेशस्य सभायामष्टकं मुनिम् ॥११२ (b)॥
परावरज्ञं संशान्तं वादार्थी सङ्गतोऽभवम्।
शुष्कतर्कैकनिपुण आत्मविद्याविचारणे ॥११३॥

112(b)-113. At one time, I, who was clever in dry reasoning alone, desirous of dispute, was associated with sage Aṣṭaka having all-including Knowledge and tranquil (in mind), in the investigation relating to Self-knowledge in the assembly of the king of Magadha.

ततो मया स आक्षिप्तः केवलं तर्कयुक्तिभिः।
समाधानवचस्तस्य बह्वागमसुबृंहितम् ॥११४॥
दूषयित्वा तर्कजालैरधिक्षेपपरोऽभवम् ॥११५ (a)॥

114-115(a). Then, he was rejected by me entirely with my skills in the science of Logic. His words answering (my) objections were sustained by many scriptures (or references to scriptures). Corrupting them by a mass of reasoning, I was intent on their dismissal.

अधिक्षिप्तोऽपि बहुधा मया राजसभागतः ॥११५ (b)॥
शान्तस्तूष्णीं बभूवाथ शिष्यस्तस्य महात्मनः।
काश्यपो मां क्रोधवशाच्छशाप नृपसंसदि ॥११६॥

115(b)-116. Though rejected repeatedly by me, the sage who was in the king's assembly was calm and silent. Then, Kāśyapa, a disciple of that great soul, cursed me on account of anger in the assembly of the king.

आचार्यं मेऽधिक्षिपसि त्वमस्थाने द्विजाधम।
यतस्तस्माच्चिरं कालं ब्रह्मरक्षो भविष्यसि ॥११७॥

117. Meanest of Brāhmaṇa-s! You insult my teacher in an improper place; therefore, you will become a Brahmarākṣasa (or the ghost of a Brāhmaṇa) for a long time.

शप्त एवमहं तेन भीतोऽत्यन्तं तदा मुनिम्।
वेपमानः प्रणम्याशु चाष्टकं शरणं गतः ॥११८॥

118. Thus cursed by him, I, who was extremely frightened, then immediately took refuge in sage Aṣṭaka, trembling and bowing down to him.

मयि सोऽथ दयां चक्रे विरोधिन्यपि शान्तधीः।
शापस्यान्तं ददौ मह्यं तन्मे निगदतः शृणु ॥११९॥

119. Then, he, possessed of a tranquil mind, took pity on me though hostile to him. He gave me the termination of the curse. Hear me declaring that (end of the curse).

प्रश्नांस्त्वया मयि कृतान् प्रत्युक्तांश्च मया हि तान्।
स्थापितान् केवलैस्तर्कैर्यदैकः प्रतिवक्ष्यति ॥१२०॥
कश्चिद्विद्वांस्तदा शापाद्विमुक्तस्त्वं भविष्यसि ॥१२१ (a)॥

120-121(a). When someone, a scholar, will answer those

questions directed to me by you and answered by me, and determined (by you) by mere reasoning alone, then, you will become freed from the curse.

तच्छापादद्य ते मुक्तश्चिराय नृपनन्दन ॥१ २१ (b)॥
तत्त्वां मन्ये महात्मानं ज्ञातज्ञेयं नृषूत्तमम् ॥१ २२ (a)॥

121(b)-122(a). Prince! Today, I have been freed from that curse because of you after a long time. Therefore, I consider you as a noble person, the best of men and one who has known what ought to be known.

इत्युक्तस्तेन विप्रेण विस्मितोऽभून्नृपात्मजः ॥१ २२ (b)॥
ततो भूयो नृपसुतोऽनुयुक्तस्तेन सर्वशः।
वसुमन्तं बोधयित्वा सम्यक् प्रागात् पुरं स्वकम् ॥१ २३॥
प्रणम्य वसुमन्तं तं सहितो भ्रातृसैनिकैः।
एतत्ते सर्वमाख्यातं यत्पृष्टं भार्गव त्वया ॥१ २४॥

122(b)-124. Thus told by that Brāhmaṇa, the prince was astonished. Then, the prince, questioned by him again, having taught Vasumān completely and properly, proceeded to his city along with his brother and the men of the army, having saluted that Vasumān. Bhārgava! All this, which was asked by you, has been communicated to you.

द्वाविंशोऽध्यायः

Chapter 22

श्रुत्वैवं राक्षसकथां रामो भृगुकुलोद्वहः।
पुनः पप्रच्छावधूतकुलेशं प्रश्रयाश्रयः ॥१॥

1. Thus having heard the story of the ghost, Rāma, born in the family of Bhṛgu, again asked the Lord of ascetics, Dattātreya, with respect.

भगवन् किं तेन पृष्टं शापमुक्तद्विजेन वै।
हेमाङ्गदेन किं प्रोक्तमेतन्मे कृपया वद ॥२॥

2. Venerable one! Tell me, out of compassion, what was asked by that Brāhmaṇa freed from curse and what was told by Hemāṅgada.

कौतुक्यत्यन्तमत्राहं न तदल्पं भवेत् क्वचित्।
इति पृष्टः पुनः प्राह दत्तात्रेयो दयापरः ॥३॥

3. I am extremely eager in this matter. That cannot be insignificant in any case. Thus asked, Dattātreya, the compassionate one, said again:

राम तत्ते प्रवक्ष्यामि महार्थं तत्प्रभाषितम्।
ततः पप्रच्छ वसुमान् हेमाङ्गदमुपस्थितम् ॥४॥

4. I shall tell you that important subject-matter spoken by the prince. Afterwards, Vasumān asked Hemāṅgada who was near him.

राजपुत्र किञ्चिदहं पृच्छामि त्वं समीरय।
अहमष्टकयोगीशात् तदज्ञासिषमादितः ॥५॥

5. Prince! I shall ask you something which (please) explain. I had known it at first from Aṣṭaka, the chief of yogin-s.

भूयस्त्वदुक्त्या च सम्यग् विदितं परमं पदम्।
किन्तु ते ज्ञाततत्त्वस्य कथं स्थितिरियं भवेत् ॥६॥

6. Again, by your statement, the Supreme State has been completely understood. But, for you who have known the True Principle, how can this state occur?

Note: "A princely life and actions like hunting seem to be incompatible with Knowledge of the Self. How can that happen?" is the query.

कथं ज्ञातसुविज्ञेयो व्यवहारपरायणः।
ध्वान्तप्रकाशयोर्यद्वत् स्थितिरेकत्र सम्भवेत् ॥७॥

7. How is it that one who has known what ought to be known is engrossed in actions as if the states of darkness and light can occur together?

एतन्मे राजतनय ब्रूहि सम्यग् यथास्थितम्।
इत्यापृष्टः प्राह हेमाङ्गदस्तं ब्राह्मणोत्तमम् ॥८॥

8. Prince! Tell me this distinctly as it stands. Thus asked, Hemāṅgada said to that excellent Brāhmaṇa:

ब्रह्मन् ते भ्रान्तिरद्यापि न सम्यक् प्रविनाशिता।
व्यवहारेण किं ज्ञानं बाध्यते स्वात्मसम्भवम् ॥९॥

9. Brāhmaṇa! Even now, your delusion has not been destroyed completely. Is Knowledge, existing as your own Self, obstructed (or removed) by action?

व्यवहारवशाद् ज्ञानं बाध्यते चेत् ततः कथम्।
पुरुषार्थस्य लाभः स्यात् स्वाप्नज्ञानसमेन वै ॥१०॥

10. If Knowledge is obstructed (or removed) on account of action, then, how can there be the acquisition of the principal object of human life (i.e., liberation), through (that Knowledge) resembling the knowledge in a dream?

Note: If Knowledge which exists as one's own Self is obstructed (or removed), it would be as unreal as a dream. This is tantamount to the denial of one's own Self.

सर्वोऽपि व्यवहारोऽयं ज्ञानमाश्रित्य सम्भवेत्।
तज्ज्ञानं बाध्यते तेन कथं तन्मे समीरय ॥११॥

11. Even all this action can exist resorting to that Knowledge (alone). How will that Knowledge be obstructed (or removed) by that (action)? Tell me that.

ज्ञानं तदेव हि भवेद् यत्रेदं भासते जगत्।
सङ्कल्पाद् व्यवहारो हि ज्ञाने सर्वः प्रकाशते ॥१२॥

12. That alone can be Knowledge in which this world shines (or appears). All action shines in Knowledge only on account of Will (or synthesizing activity of thought).

असङ्कल्पेन तद्रूपमनुलक्ष्य धिया सकृत्।
कृतार्थो बन्धनिर्मुक्तो भवतीति सुनिश्चयः ॥१३॥

13. Perceiving its natural state by the intellect once, through the absence of willing (or imagination), one becomes fulfilled and freed from bondage. This is certain.

तस्माद् ब्रह्मन्न ते प्रश्नः संमतोऽयं सुबुद्धिभिः।
पुनस्तं प्राह वसुमान् नृपसूनुं महाशयम् ॥१४॥

14. Brāhmaṇa! Therefore, this question of yours is not approved by the wise ones. (Then) Vasumān again said to that noble-minded prince:

सत्यं राजकुमारैतद् मयापीत्थं सुनिश्चितम्।
स्वरूपं निर्विकल्पं हि संवेदनमिहोच्यते ॥१५॥

15. Prince! It is true. It was ascertained even by me in this manner. One's natural state free from thought-constructs is alone described as Pure Consciousness here.

सविकल्पत्वमापन्ने पुनर्भ्रान्तिः कुतो नहि।
विकल्प एव हि भ्रान्तिर्यथा रज्जौ भुजङ्गमः ॥१६॥

16. Why indeed would delusion not arise again when the state having thought-constructs has befallen? Thought-construct alone is delusion as a serpent (appears) in a rope.

Note: But for the imagination of a snake in a rope, it would not have appeared in the rope.

शृणु ब्रह्मन् न जानासि भ्रमाभ्रमविनिर्णयम्।
गगनं नीलमाभाति गगनं जानतामपि ॥१७॥
व्यवहारं च कुर्वन्ति नीलं नभ इति क्वचित्।
तावतैव तु तज्ज्ञानं न भ्रान्तिरभिधीयते ॥१८॥

17-18. Brāhmaṇa! Listen. You do not know the ascertainment of delusion or the absence of delusion. The sky appears blue even for those knowing (the nature of) the sky. Sometimes, they also make the usage ''The sky is blue''. But, by that much alone, their knowledge is not designated as delusion.

अतत्त्वज्ञे हि सा भ्रान्तिस्तत्त्वज्ञे सा प्रमैव हि।
हतप्रामाण्यजीवं तज्ज्ञानं मृतमहाहिवत् ॥१९॥

19. That (cognition of blueness in the sky) is a delusion only in a

person not knowing the true principle (of blueness in the sky). In one knowing the true principle, it is surely perception alone. His knowledge, existing with its authenticity destroyed, is like a dead snake.

Note: A snake, mistakenly imagined in a rope, can cause purposeful action like running away from it. But a snake, known as dead, does not cause such a purposeful action. A person knowing the blueness of the sky as false, though seeing the sky as blue and calling it so, is not deluded, since the authenticity of the blueness is lost.

दर्पणप्रतिबिम्बस्य व्यवहारः समो भवेत्।
अभिज्ञस्यानभिज्ञस्य चाप्यतोऽस्ति भिदा तयोः ॥२०॥

20. The action of the reflection in a mirror would be identical (with that of the blueness of the sky), (i.e., one who knows them as false is not deluded by them). Therefore, there is a difference between the perceptions of one who knows and one who does not know (the nature of the sky).

ज्ञस्य प्रमैव तज्ज्ञानमज्ञस्य तु भ्रमात्मकम्।
ज्ञानिनां ज्ञानमेव स्यात् सर्वोऽपि व्यवहारकः ॥२१॥
दर्पणप्रतिबिम्बानां व्यवहारेण सम्मितः।
अभिज्ञानामतो भूयो नहि भ्रान्तेः समुद्भवः ॥२२॥

21-22. For a knower (of the nature of the sky), that knowledge (of the blueness of the sky) is mere perception. But, for one who does not know, it is of the nature of delusion. For sages (possessed of Self-knowledge), even all actions would be Knowledge alone, similar to the action of reflections in a mirror (for one knowing them as mere reflections). Therefore, for the knowers (of the Self), there is indeed no occurrence of delusion again.

केवलाज्ञानजनितं ज्ञानेन विनिवर्तते।
दोषेण जनितं कस्माद्विलीयेद् ज्ञानमात्रतः ॥२३॥

23. What is produced by ignorance alone comes to an end by Knowledge. How can that produced by a defect vanish on account of mere knowledge?

अत एव तैमिरिकः पश्येद् जानन्नपि द्वयम्।
जगदाभास एषस्तु कर्मदोषसमुद्भवः ॥२४॥

24. For this very reason, a person having a particular disease of the eye, may see a pair (in place of one), though knowing (it as one). This appearance of the world has the defect of Karman (or past actions producing their results) as its origin.

तस्मादाकर्मविलयं व्यवहारो न लीयते।
समाप्ते कर्मणि ततः शिष्येताद्वयचिन्मयम् ॥२५॥

25. Therefore, till the destruction of Karman, action is not destroyed. When the Karman has ended (or has spent itself by producing results), then, the non-dual Pure Consciousness would be left remaining.

तस्मान्नास्त्येव विज्ञानां कदापि भ्रान्तिसम्भवः।
इति श्रुत्वा पुनर्विप्रः पप्रच्छ नृपनन्दनम् ॥२६॥

26. Therefore, there is surely no occurrence of delusion at any time for wise men (possessed of Self-knowledge). Thus having heard, the Brāhmaṇa again asked the prince:

अहो नृपात्मज कथं ज्ञानिनां कर्म सम्भवेत्।
ज्ञानाग्निसंस्पर्शनेऽपि कर्मतूलः कथं स्थितः ॥२७॥

27. Prince! How is action possible for sages (possessed of Knowledge)? How is action that is cotton remaining even on contact with the fire of Knowledge?

अथाह हेमाङ्गदोऽपि विप्रं तं नृपनन्दनः।
ब्रह्मन् शृणु प्रवक्ष्यामि त्रिविधं कर्म ज्ञानिनाम् ॥२८॥
सर्वेषां च समानं स्यादपक्वं पक्वमेव च।
हतोदितं चेति तत्र नश्येद् ज्ञानादमध्यमम् ॥२९॥

28-29. Then, the prince Hemāṅgada also told that Brāhmaṇa: Brāhmaṇa! Listen. I shall tell you. The three kinds of Karman would be the same for all sages (possessed of Knowledge): the unmatured, the matured and the ''born slain''. There, Karman, except the middle one (the matured), would be destroyed by Knowledge.

Note: The three kinds of Karman listed here are the same as the Sañcita, the Prārabdha and the Āgāmin described in Vedantic literature. Āgāmin is described as ''born slain'' since, for a knower of the Self, all future actions cannot bear fruit (due to absence of doership).

कर्मणां पाचकः कालो नियत्या नियतः स्थितः।
कालेन पाचितप्रायं पक्वं कर्म समीरितम् ॥३०॥

30. Time is what brings to maturity Karman-s and is controlled by Destiny (or the fixed law of nature in the form of the Will of God). Karman, mostly brought to maturity by Time is called the matured Karman.

अपाचितमपक्वं स्याद् ज्ञानोत्पत्तेरनन्तरम्।
कृतं हतोदितं विद्धि ज्ञानाद्धतसमुद्भवात् ॥३१॥

31. That which has not been brought to maturity would be the unmatured Karman. Know what is done after the dawn of Knowledge as ''born slain'' by reason of being born extinguished by Knowledge.

तत्र पक्वं तु यत्कर्म तदारब्धमितीर्यते।
आवेगं मुक्तशरवत्तिष्ठत्येव फलप्रदम् ॥३२॥

32. There, the Karman which is matured is called Ārabdha (or Prārabdha). Like a discharged arrow, it surely remains yielding the result till its speed (or energy) lasts.

तन्मूलको जगद्भासो ज्ञानस्य तारतम्यतः।
स्थितोऽपि भ्रान्तितुल्योऽपि न भ्रान्तिः फलभेदतः ॥३ ३॥

33. The appearance of the world having that (Prārabdhakarman) as its root, though existing in conformity with comparative difference in Knowledge and though similar to delusion, is not a delusion on account of the difference in the fruits (experienced).

Note: The appearance of the world is experienced to a greater or lesser extent by the three kinds of sages (possessed of Knowledge), the highest, the middling and the lowest. Though it is a delusion, from the point of view of purposeful action, yielding different results, undertaken by such knowers of the Self, it can be considered as not a delusion. This view is evidently that of the observers and not of the sages (possessed of Self-knowledge).

जनयेत् तत्कालफलं मन्दज्ञानवतां स्फुटम्।
मध्यानामस्फुटं तच्च ज्ञानिनां फलभासनम् ॥३ ४॥
उत्तमानां तु तत्कालफलं च स्पष्टभासनम्।
शशशृङ्गसमं ब्रह्मन् नहि तत्फलमुच्यते ॥३ ५॥

34-35. (The appearance of the world) would produce the fruit during its time (of appearance) clearly for those possessed of slight Knowledge (i.e., those who are lowest in the scale of jñānin-s, or knowers of the Self). For the middling sages (possessed of Knowledge) also, that manifestation of the fruit (at the time of appearance of the world) exists, but not clearly. But, for the highest sages (possessed of Knowledge), the fruit produced during the time (of appearance of the world), (though) clearly appearing (to others), is similar to a ''hare's horn'' (i.e., non-existent) (in their own perception). (Therefore), it is not called the fruit (produced by the apparent worldly existence).

अज्ञानिनां कर्मफलं पुष्टं पूर्वानुसन्धितः।
पूर्वापरानुसन्धानात् पोषितं तत्फलं तु तैः ॥३ ६॥

36. The fruit of actions of the ignorant ones is strong on account of prior consideration (by them). That fruit has indeed been nourished by them through contemplation before and after (the acquisition of the fruit) (thus creating a strong impression of its reality).

ज्ञानिनां फलसन्धानं छिन्नमात्मानुसन्धितः।
अतो न पुष्टं मन्दानामारब्धजनितं फलम् ॥३ ७॥

37. For those with slight Knowledge, the consideration of the fruit is broken by investigation of the Self. Therefore, the fruit generated by Prārabdhakarman is not strong.

मध्यानां ज्ञानिनां तच्च फलं मन्दसुषुप्तिषु।
मशकादिकृतं दुःखमिव तत् सूक्ष्मतां गतम् ॥३ ८॥

38. For the middling knowers of the Self, that fruit of (Prārabdhakarman) goes to the state of subtleness like the pain caused by mosquitoes and the like during light sleep.

उत्तमज्ञानिनां तत्तु फलं पूर्णमपि स्थितम्।
दग्धरज्जुरिव भवेत् स्थितात्मज्ञानवैभवात् ॥३ ९॥

39. But, for the highest knowers of the Self, that fruit (of Prārabdhakarman) though existing completely (from the point of view of others), would be like a burnt rope (incapable of binding the sage) by reason of the greatness of steady Self-knowledge.

यथा नाटकवृत्तेषु नरो वेषान्तरं गतः।
हृष्यन् विषीदंश्च भूयो नान्तर्विकृतिमाप्नुयात् ॥४ ०॥
एवमेष स्थितज्ञानी सुपूर्णफलसङ्गतः।
न फलैः स्पृश्यते तस्मात्तत्फलं शशशृङ्गवत् ॥४ १॥

40-41. As a man being in a different guise in dramatic performances, cannot undergo changes internally (or in the mind), greatly rejoicing or despairing (in his role in the drama), thus, this sage possessed of steady Knowledge, (though) associated with the complete fruits (of his Prārabdhakarman), is not touched (or affected) by the fruits. Therefore, that fruit is like a ''hare's horn'' (or an impossibility).

अज्ञानिभिस्तु शुद्धात्मा नोपलक्षित एव हि।
अतो देहात्मभूतास्ते दृश्यसत्यविमर्शनाः ॥४२॥

42. But, the Pure Self is surely not perceived by ignorant persons. Therefore, they are ones for whom the body has become the Self and they have the consideration of reality in known objects.

मन्दज्ञानिभिरात्मा तु विदितः शुद्धचिन्मयः।
जगच्चासत्यतो दृष्टं तथाऽप्यभ्यासमान्द्यतः ॥४३॥
प्राग्वासनाहृतज्ञानास्ते देहात्मप्रभासनम्।
जगतः सत्यताभासं मध्ये मध्ये समाययुः ॥४४॥

43-44. But, the Self is known as having the nature of Pure Consciousness by those possessed of slight Knowledge (i.e., jñānin-s who are lowest in the scale of knowers of the Self). The world also is perceived as unreal. Even then, on account of the weak state of practice, they have attained, repeatedly in the middle, the semblance of reality of the world and the appearance of the body as the Self, their knowledge having been divided by former mental impressions.

भूयो ज्ञानवासनया विधुन्वन्त्यसतीं दृशम्।
वासनैवं सत्यमिथ्याज्ञानयोश्च परस्परम् ॥४५॥
मिलिता मन्दज्ञानिनामतो मध्ये फलं स्फुटम् ॥४६ (a)॥

45-46(a). (But), they shake off the false perception again by their

mental impression due to Knowledge. Thus, the mental impressions of true and false knowledge of sages possessed of slight Knowledge are mutually mixed. Therefore, the fruit (of Prārabdhakarman) is manifested in the middle.

समेऽपि वासने चैते नहि तुल्ये महीसुर ॥४६ (b)॥
सत्यज्ञानवासनया बाध्यते वासनाऽपरा।
न च मिथ्यावासनया बाध्यते सत्यवासना ॥४७॥

46(b)-47. Brāhmaṇa! Though these two mental impressions are similar (having similar continuity), they are indeed not equal (in effect). The mental impression due to the knowledge of the false (objects) is obstructed by the mental impression due to the Knowledge of Reality. But, the mental impression due to Reality is not obstructed by the mental impression due to the false (objects).

मिथ्यावासनयाऽऽविष्टो विस्मृतः केवलां पराम्।
ततो मिथ्यावासनां तु विनिश्चित्य भ्रमात्मिकाम् ॥४८॥
विधूय वासनां सत्यामुपैति ब्राह्मणोत्तम।
ततो न बाधिता सत्यवासना भवति क्वचित् ॥४९॥

48-49. Best of Brāhmaṇa-s! One who is overcome by the mental impression due to false (objects) and who has forgotten the highest and pure (mental impression due to Reality), then ascertaining the mental impression due to false (objects) as consisting of delusion and shaking it off, obtains the mental impression due to Reality. Afterwards, the mental impression due to Reality is not obstructed in any case.

मध्यमस्य विस्मृतिर्नो न मिथ्याज्ञानमेव च।
अविस्मृतस्येच्छयैव मिथ्याज्ञानं क्वचिद्भवेत् ॥५०॥

50. For the middling (knower of the Self), there is no forgetfulness (of the mental impression due to Reality), nor is there false

knowledge also. For him who has not forgotten (the mental impression due to Reality), false knowledge (or knowledge of false objects) would occur in some cases by his own will (for the performance of his usual actions).

सिद्धस्यैषा स्थितिः प्रोक्ता साधकस्योच्यते शृणु।
यथा यथा तत्परः स्यात्तथाऽविस्मृतिरुच्छ्रिता ॥५१॥
पूर्णस्य विस्मृतिर्नास्ति मिथ्याज्ञानं प्रयत्नतः ॥५२ (a)॥

51-52(a). This is declared as the state of the accomplished one among the middling knowers of the Self. Hear (about the state) of one who is practising the means, that is being told. As much as he may be absorbed in the Self, so much would non-forgetfulness be increasing. (But), for the accomplished one, there is no forgetfulness. Knowledge of the false (objects) occurs out of effort (by his own will).

Note: Even among the middling ones, the person who has perfected his Samādhi is placed in a higher position in this verse.

उत्तमस्य पुनर्ब्रह्मन् समाधिव्यवहारयोः ॥५२ (b)॥
न भेदो लेशतोऽप्यस्ति यतोऽविस्मरणं सदा ॥५३ (a)॥

52(b)-53(a). Brāhmaṇa! Again, for the highest one, there is not even a little difference (in his state) between Samādhi (or absorption in the Self) and actions (in the world) since there is non-forgetfulness (of the Self) at all times.

यः समाधिपरो मध्यस्तस्य याऽविस्मृतिः स्थिता ॥५३ (b)॥
सेषन्म्लाना भवेन्मिथ्याज्ञानभूमिषु भूसुर।
यस्तूत्तमोऽपि स्वाच्छन्द्यात् प्रारब्धवशतोऽपि वा ॥५४॥
समाध्यतत्परो भूयात् तस्याम्लानात्वविस्मृतिः ॥५५ (a)॥

53(b)-55(a). Brāhmaṇa! For the middling one who is devoted to Samādhi (or absorption in the Self), that non-forgetfulness which exists would be slightly faded in situations of knowledge of false

objects. But, for that highest one, who may not be exclusively devoted to Samādhi on account of his own freedom of will or under the influence of his Prārabdhakarman, the non-forgetfulness (of the Self) would nevertheless be unfaded.

वस्तुतः शृणु भूदेव मध्यमोत्तमज्ञानिनाम् ॥५५ (b)॥
कर्म नैवास्ति यत्किञ्चिद्यतस्ते पूर्णतां गताः।
संविदात्मातिरिक्तं यन्न ते पश्यन्ति किञ्चन ॥५६॥

55(b)-56. Brāhmaṇa! Listen. In reality, for the middling and the highest sages (possessed of Self-knowledge), there is surely no Karman whatever since they have arrived at the state of accomplishment. They do not see anything which is different from the self that is Pure Consciousness.

Note: This and the following verses would suggest even the absence of Prārabdhakarman for the middling and highest sages possessed of Self-knowledge. The continuance of Prārabdha would then apply only to the lowest class of sages (possessed of Self-knowledge).

कर्म शेषं कथं शिष्येद् यतः सर्वं चिदग्निना।
भस्मीकृतमतस्तेषां न किञ्चित् परिशिष्यते ॥५७॥

57. How can any residual Karman be left remaining since everything has been turned to ashes by the fire of Consciousness? Therefore, not even a little Karman is left remaining for them.

ऐन्द्रजालिककर्मेव त्वितरैरेव दृश्यते।
शृणु ब्रह्मन् रहस्यं ते प्रवक्ष्यामि समासतः ॥५८॥

58. Like the action of a magician, it is only seen by others. Hear Brāhmaṇa! I shall tell you the secret briefly.

शिवस्य या दृशिः सैव ज्ञानिनां दृष्टिरुच्यते।
नास्ति भेदो लेशतोऽपि सत्यमेतन्न संशयः ॥५९॥

तस्मान्न किञ्चित् कर्मापि ज्ञानिनामनुवर्तते ॥६ ० (a)॥

59-60(a). Of what nature is the perception of Śiva, that alone is said to be (the perception) of sages (possessed of Self-knowledge). There is no difference, even a little, (between them). This is true. There is no doubt. Therefore, not even a little Karman continues for sages (possessed of Self-knowledge) (after their Self-realization).

इति श्रुत्वा स वसुमान् हेमाङ्गदनिरूपितम् ॥६ ० (b)॥
सर्वसन्देहनिर्मुक्तो विज्ञानविशदाशयः।
पूजितो राजपुत्राद्यैः स्वं स्थानं प्रत्यपद्यत ॥६ १ ॥

60(b)-61. Thus having heard what was ascertained by Hemāṅgada, that Vasumān, freed from all doubts, having a clear mind arising from Knowledge and worshipped by the princes and others, went towards his place.

प्राप्तौ स्वनगरं राजपुत्रावपि ततः परम्।
एवं श्रुत्वा पुना रामः पप्रच्छात्रिसुतं मुनिम् ॥६ २ ॥

62. Thereafter, the princes also reached their city. Thus having heard, Rāma again asked the sage, the son of Atri.

श्रुतमेतद्धि विज्ञानं गुरो त्वन्मुखनिर्गतम्।
विनष्टो मम सन्देहो विदितं तन्महत्पदम् ॥६ ३ ॥

63. Revered Guru! This Knowledge which has come out of your mouth has indeed been heard. My doubt has disappeared. That great state (of Knowledge) has been understood.

सर्वानुस्यूतसंवित्तिमात्रात्मा भाति सर्वतः।
तथाऽपि भवता प्रोक्तमादितः सर्वमेव तु ॥६ ४ ॥
संक्षेपेण पुनर्ब्रूहि विज्ञानं सारवत्तरम्।
यावद्धारयितव्यं मे गुरो सर्वात्मना मया ॥६ ५ ॥

64-65. The Self that is mere Consciousness woven together with everything shines everywhere. Even then, tell me again briefly all the quintessential Knowledge explained by you, from the beginning, in order that it should be retained by me completely.

इत्यापृष्टः स रामेण पुनः प्राहात्रिनन्दनः।
शृणु राम प्रवक्ष्यामि सर्वसारतमं पुनः ॥६ ६ ॥

66. Thus asked by Rāma, that son of Atri again said: Hear Rāma! I shall tell you again all that is most essential.

या चितिः परमेशानी पूर्णाहन्तामयी परा।
सा स्वातन्त्र्याभिधमायाशक्तिमाहात्म्यतः सदा ॥६ ७॥
जगदाभासयेद् नूनं दुर्घटैकविधायिनः।
प्रतिबिम्बवदादर्शे तत्प्रकारं शृणु क्रमात् ॥६ ८॥

67-68. That Supreme Consciousness consisting of I-consciousness which is Whole, the supreme ruler, through the greatness of Her power of Māyā, called freedom of Will, performing only the impossible, can always certainly manifest the world (in Herself) like the reflection in a mirror. Hear the manner of that (manifestation) in due order.

Note: I-consciousness is self-awareness turned away from objects and resting in its own natural state. When it is turned towards objects it is divided and resting on itself, it is Whole (or Pūrṇa).

या सा परा चितिः पूर्णा पूर्णाहंभावबृंहिता।
स्वातन्त्र्यवशतः स्वात्मरूपं द्वेधाऽवभासयत् ॥६ ९॥

69. That Supreme Consciousness which is Whole, grown by the Wholeness of I-consciousness, made its own natural state appear in two parts through the power of its freedom of Will.

तत्रैकांशेऽप्यहंभावोऽपूर्ण आभासितो यदा।
तदा द्वितीयभागस्तदहंभावविनिर्गतः ॥७०॥
बाह्यमव्यक्तमभवत् तद्दृष्ट्यैव भृगूद्वह।
अपूर्णाहंभावयुत एष प्रोक्तः सदाशिवः ॥७१॥

70-71. Descendant of Bhṛgu! In that (natural state), when incomplete (or divided) I-consciousness was manifested in one part, then, the second part, gone out of that (incomplete or divided) I-consciousness, became the Unmanifest (Avyakta) outside (which is the basis of the external universe) only in the view of that (incomplete or divided I-consciousness, but not in the view of the Whole or undivided Consciousness). This one endowed with incomplete (or divided) I-consciousness is called Sadāśiva.

Note: Creation of the universe from the One Undivided (or Whole) Consciousness is described from Verse 69 onwards according to the Āgama scriptures. This Sadāśiva is the Īśvara or God of the Upaniṣad-s according to the commentator.

स तमव्यक्तभागं तु पश्यन् भिन्नमपि स्वतः।
अहमेतदित्यभेदादनुसन्धिपरः सदा ॥७२॥

72. That (Sadāśiva), (though) seeing that unmanifest part as different from him, became always engrossed in the contemplation ''I am this'', non-differently.

Note: The commentator adds that the followers of the Upaniṣad-s call the unmanifest part alone by the words Avidyā (ignorance) or Māyā (illusive power) and the rest.

स एव भूयः स्वातन्त्र्यात् सिसृक्षुर्विविधं जगत्।
अव्यक्तमात्मनो देहमेतदेवाहमास्थितः ॥७३॥
इत्येवमनुसन्धानपर ईश्वर आबभौ।
अव्यक्तमभिमानेनाविष्ट ईश्वर एव तु ॥७४॥

73-74. That (Sadāśiva) alone, out of his freedom of Will (in the

form of I-consciousness), desiring to create the diverse world, and (seeing) his body that is the Unmanifest, was absorbed in the contemplation: ''This alone am I abiding in.'' Then, (that Sadāśiva alone) shone as Īśvara. That Īśvara alone has entered the Unmanifest with his I-sense.

Note: The commentator adds: Sadāśiva is one who contemplates with a preponderance of Consciousness as ''I am this''. Īśvara is one who contemplates with a preponderance of the Unmanifest as ''This I am''.

त्रिधा समभवद् रुद्रहरिद्रुहिणरूपतः।
द्रष्टृदृश्यमहाराशिसमुदायावभासकाः ॥७५॥
विधयो विविधा आसंस्तथा तद्रूपसंस्थिताः।
बहवो हरयोऽप्यासंस्तत्संहारपरायणाः ॥७६॥
अनेकशोऽभवन् रुद्रा एवमेष जगद्विधिः ॥७७(a)॥

75-77(a). (That Īśvara alone) became (divided) in three ways in the form of Rudra, Hari and Brahmā. The Brahmā-s who manifest the multitude of great masses (or Universes) perceivable by the seer were various. So, even Hari-s (or Viṣṇu-s), on account of whom the form of the universes are settled, were many. Thus, Rudras, intent on destruction (of the worlds) were in large numbers. This is the mode of (creation of) the worlds.

Note: The commentator mentions that Īśvara, by his freedom of Will, causing the Unmanifest to become manifest variously with the three Guṇa-s (or Qualities or Energies) Sattva, Rajas and Tamas, entered the innumerable divided entities with his divided I-consciousnesses and became innumerable threefold entities named Rudra, Hari and Brahmā, who carry out the functions of destruction, preservation and creation respectively.

एवंविधं जगत्तत्त्वं दर्पणप्रतिबिम्बवत् ॥७७(b)॥
भासते केवलं राम नहि जातं तु किञ्चन ॥७८(a)॥

77(b)-78(a). Rāma! The essential nature of the world is of this

kind. Like the reflection in a mirror, it merely appears. But nothing indeed is produced.

परा चितिः प्रपूर्णाहंभावरूपैव सर्वदा ॥७८ (b)॥
स्थिताऽप्यनेका सम्पूर्णाहंभावपरिबृंहिता ॥७९ (a)॥

78(b)-79(a). The Supreme Consciousness, though existing always in its natural state of Whole (or undivided) I-consciousness alone, is (also) divided, grown all round with the (divided) I-consciousnesses filling (the creation).

यथा त्वं राम सर्वस्मिन् देहेऽहंभावबृंहितः ॥७९ (b)॥
पृथग् नेत्राद्यहंभावैरपि तत्तत्क्रियापरः।
एवमेव परा संवित् पूर्णाहन्तासमाश्रया ॥८०॥
सदाशिवादिस्तम्बान्तापूर्णाहन्ताश्रयाऽपि वै।
वस्तुतः सैव परमा चितिरेवं हि भासिनी ॥८१॥

79(b)-81. Rāma! As you are grown with your I-consciousness in the entire body (i.e., as your I-consciousness pervades your entire body) and yet, you are engaged in the respective actions even through the I-consciousnesses of your eye and other organs separately, in this manner alone, the Supreme Consciousness which is the substratum of Undivided I-consciousness is also the substratum of the divided I-consciousnesses from Sadāśiva down to a clump of grass. In reality, that Supreme Consciousness alone is indeed shining in this manner.

Note: A person has his I-consciousness associated with his entire body. Yet, he is also endowed with divided I-consciousnesses such as ''I see'', ''I hear'' etc.

देहाहंभावरूपस्त्वं स्वतो रूपरसादिकम्।
ग्रहीतुमसमर्थोऽपि चाक्षतादात्म्यमेत्य तु ॥८२॥
सर्वं गृह्णासि सततमेवं देवः सदाशिवः।
स्वतः सर्वभेदमयो ब्रह्मादिस्तम्बराशिषु ॥८३॥

अन्तस्तादात्म्यमापन्नो जानाति च करोति च ॥८४ (a)॥

82-84(a). You, in your state having I-consciousness in the body, though not capable of grasping (or experiencing) form, taste and the rest by yourself (as a body), nevertheless, attaining to identity with your sense-organs (by the association of I-consciousness with them), grasp (or experience) everything always. In this manner, the God Sadāśiva who is non-different from everything (having entered everything) in the multitude of entities from Brahmā down to a clump of grass, knows and acts, attaining to identity within.

यथा ते निर्विकल्पं तु रूपं सर्वाश्रयं हि सत् ॥८४ (b)॥
न किञ्चिदपि जानाति करोति च भृगूद्वह।
एवमेव परा संवित् सर्वलोकसमाश्रया ॥८५॥
भेदलेशमपि क्वापि न जानाति करोति च ॥८६ (a)॥

84(b)-86(a). Descendant of Bhṛgu! As your natural state free of thought-constructs, being indeed the substratum of all (bodily and sense functions), neither knows nor does anything whatever, thus alone, Supreme Consciousness, which is the substratum of all the worlds, neither knows even a little of difference anywhere nor does (anything).

एतावज्जागतं सर्वं तस्यामेवावभासते ॥८६ (b)॥
तत्स्वातन्त्र्यात् प्रभूतं च दर्पणप्रतिबिम्बवत्।
जगतो भासनं सर्वं तस्या एवावभासनम् ॥८७॥
यथाऽऽदर्शाभास एव प्रतिबिम्बावभासनम् ॥८८ (a)॥

86(b)-88(a). So much of all that constitutes the world appears in that (Consciousness) alone and has arisen like the reflection in a mirror out of its own freedom of Will. The entire appearance of the world is only the appearance of that (Consciousness) as the appearance of a reflection is only the appearance of the mirror.

अत्र त्वमहमन्ये च द्रष्टारो दृङ्मयाः खलु ॥८८ (b)॥

दृश्यासंमेलने शुद्धचितिरेव न चेतरत् ॥८९ (a)॥

88(b)-89(a). You, I and the others here (in the world) who are ones who perceive, verily consist of mere perception (or Knowledge). On not coming in contact with the perceived objects, they are pure Consciousness alone; not another.

घटादिदर्पणो यद्वद् घटादीनामसङ्गमे ॥८९ (b)॥
शुद्धदर्पणमात्रः स्याद्विभेदः प्रतिबिम्बतः।
एवं विकल्पसम्भूतदृश्याभासप्रमार्जने ॥९० ॥
शेषिता परमा संविदद्वितीयस्वरूपिणी ॥९१ (a)॥

89(b)-91(a). As a mirror (reflecting) a pot and the like, on the dissociation of (the images of) the pot and the rest, would be the pure mirror alone, and the division (arises) on account of the reflection, so, on effacing the appearance of knowable objects arisen by means of thought-constructs, Supreme Consciousness having a natural state which is without a second, is left remaining.

महानन्दघना चैषा दुःखलेशविवर्जनात् ॥९१ (b)॥
सर्वानन्दघनाकारा यतः सर्वैरभीप्सिता।
सुखमात्मस्वरूपं स्यात् सर्वैर्यस्मादभीप्सितम् ॥९२ ॥

91(b)-92. This (Supreme Consciousness) is a mass of great Bliss on account of the exclusion of even a little of sorrow. It has a form dense with complete bliss, for which reason it is desired by all. The natural state of oneself (or the Atman or the Self) should be happiness, on account of which it is desired by all.

Note: Everyone naturally likes himself or herself since the natural state of everyone is bliss. This real and natural state is the Atman or the Self.

यदर्थो देहादिभावो यन्न कस्यापि नेप्सितम्।
यस्यैव लेशो विषयानन्द इत्यभिधीयते ॥९३ ॥

स एव भारहानादौ सुषुप्तौ चावभासते।
चिदेव स्पृहणीयत्वादानन्द इति प्रोच्यते ॥९४ ॥

93-94. For (the sake of) which (Self), there is love for the body and the like and there is none to whom it is not dear, and whose smallest portion alone is called the joy of sensual objects, that (Self) alone shines forth (or becomes manifest) on the removal of a burden and the like and also in deep sleep. Consciousness alone is called Bliss on account of its desirableness.

Note: When a heavy load is removed from one's head, there is no acquisition of anything to bring joy. Relieved of the burden, the mind is dissolved in the Self for a few moments resulting in the happiness. In sleep, the mind is dissolved in the Self, but the darkness of ignorance covers the awareness of the Self. But, one remembers the happiness in sleep on waking. In either case, it is Consciousness that manifests as bliss, knowingly or unknowingly.

मूढा नहि विजानन्ति स्वात्मभूतं महासुखम्।
विभिन्नमभिजानन्ति व्यञ्जकानां विभेदतः ॥९५ ॥

95. Ignorant ones indeed do not know (or recognize) the great happiness born of one's own Self. On account of the variety in the objects manifesting (the happiness), they recognize (the source of happiness) as different (from their own nature).

यथा हि दर्पणे भावा भासमाना निमित्ततः।
यावद्दर्पणविज्ञानं भिन्ना एव विभान्ति वै ॥९६ ॥
विदिते प्रतिबिम्बत्वे भासमानं च पूर्ववत्।
न दर्पणाद् भिन्नमस्ति त्वादर्शः शुद्ध एव हि ॥९७॥
एवं विदिततत्त्वस्य जगदेतावदीदृशम्।
भासमानमपि स्वात्ममात्रमेव न चेतरत् ॥९८॥

96-98. As (the images of) objects appearing in a mirror due to a cause (in the form of the concerned object producing the image), indeed appear only as different till there is the knowledge of the

mirror and when their nature as reflected images is known, (though) appearing as before, there is nothing different from the mirror and the mirror is indeed quite pure, so, for one who has known the True Principle, the world of so much extent and of this kind, though appearing, is just one's own Self only and not another.

घटादिकं मृदि यथा हेम्नि यद्वद्विभूषणम्।
प्रतिमाश्च यथा शैले जगदेवं चिदात्मनि ॥९९॥

99. As there is pot or the like in clay, as there is ornament in gold and as there are statues in a rock, so, the world exists in the Self that is Consciousness.

जगन्नास्त्येवेति दृष्टिरपूर्णैव भृगूद्वह।
नास्तीति विपरीतो हि निश्चयो नैव सिद्ध्यति ॥१ ०० ॥

100. Descendant of Bhṛgu! The notion that the world just does not exist is only incomplete. The reverse ascertainment ''it does not exist'' is indeed not proved (or established).

साधकात्मजगद्दृष्टेर्भूयः सम्भवतः स्फुटम्।
नास्तीति शापमात्रेण कथं स्याज्जगतो लयः ॥१ ०१ ॥

101. (After the negation of all duality), on account of the arising of the perception of the world again clearly as (Consciousness) having the nature of accomplishing (both existence and non-existence), how can there be the disappearance of the world by the mere asseveration ''It does not exist''?

आदर्शनगरं सर्वमस्त्यादर्शस्वभावतः।
एवं जगच्चिदात्मैकरूपं सत्यमुदीरितम् ॥१ ०२ ॥

102. The entire city seen in a mirror exists on account of its nature as the mirror (or identical with the mirror). Thus, the world

having a nature identical with the Self that is Consciousness is declared as Real.

पूर्णविज्ञानमेतत् स्यात् सङ्कोचपरिवर्जनात्।
दृगेव दृश्यतां प्राप्तं स्वमाहात्म्यप्रकर्षतः ॥१ ०३ ॥
यथाऽऽदर्शो नगरतामेष शास्त्रार्थसंग्रहः ॥१ ०४ (a)॥

103-104(a). This would be the complete Knowledge on account of giving up contraction (of Knowledge by positing the non-existence of something). Pure Consciousness alone has attained to the nature of known objects by the power of its own greatness (or freedom of Will), as a mirror (attains to) the nature of the city (reflected in it). This is the summary of the meaning of the scriptures.

न बन्धोऽस्ति न मोक्षोऽस्ति साधकः साधनं च न ॥१ ०४ (b)॥
अखण्डाद्वयचिच्छक्तिस्त्रिपुरैवावभासिनी।
सैवाविद्या च विद्या च बन्धो मोक्षश्च साधनम् ॥१ ०५ ॥

104(b)-105. There is no bondage nor liberation; no means of liberation nor one who practises it. The undivided non-dual Consciousness-Power Tripurā alone is shining. She alone is Ignorance and Knowledge, bondage and liberation and the means.

एतावदेव विज्ञेयं नान्यद् भार्गव विद्यते।
एतत्तेऽभिहितं राम विज्ञानक्रममादितः ॥१ ०६ ॥
एतत् सुविज्ञाय जनो भूयः क्वापि न शोचति ॥१ ०७(a)॥

106-107(a). Bhārgava! So much alone is to be known. There is nothing other. Rāma! This method of Knowledge has been declared to you from the beginning. Knowing this well, a person does not grieve again anywhere.

नारदैष ज्ञानखण्डः सूपपत्त्युपलब्धिकः ॥१ ०७(b)॥

श्रुतो न नाशयेत् कस्य मोहमज्ञानसम्भवम् ॥१०८(a)॥

107(b)-108(a). [Hāritāyana said:] Nārada! This Knowledge-portion (of Tripurārahasya) has good reasoning and perceptibility. Whose delusion born of ignorance would it not destroy, when heard?

श्रुत्वाऽप्येतद् यस्य मोहो न शान्तिं प्राप्नुयात् क्वचित् ॥१०८(b)॥
स शैलपुरुषो लोके केन ज्ञानं पुनर्भवेत् ॥१०९(a)॥

108(b)-109(a). Even having heard this, the person whose delusion cannot attain to cessation in any case, is a stone (in the form of) man in the world. By what can Knowledge arise again for him?

सकृदेव श्रुतं ह्येतद्विज्ञानं जनयेद् दृढम् ॥१०९(b)॥
द्विधा त्रिधा वा मन्दस्य ज्ञानं न जनयेत् कथम् ॥११०(a)॥

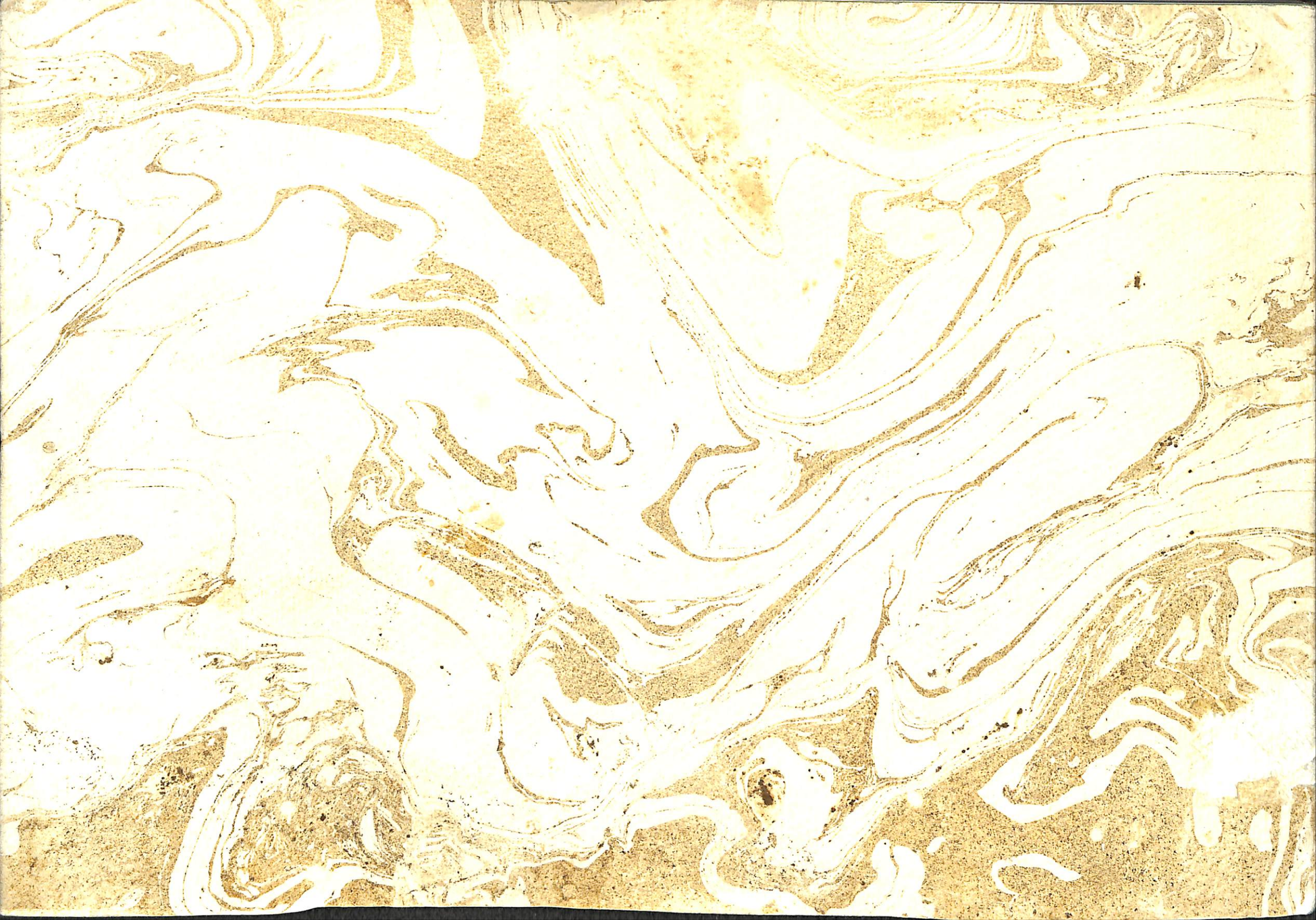
109(b)-110(a). Heard merely once, this can indeed produce firm Knowledge. (Heard) twice or thrice, how can it not produce Knowledge (even) in a dull person?

एतत् पापौघशमनं श्रुतं विज्ञानदं मतम् ॥११०(b)॥
लिखितं दृष्टिदोषघ्नं पूजितं चित्तशोधनम्।
मूढतानाशनं चैतत् सर्वदा परिशीलितम् ॥१११॥

110(b)-111. This (work) is considered as the giver of Knowledge and the destroyer of a multitude of sins when heard. When written, it is the destroyer of the defects of vision and worshipped, it is the purifier of the mind. This is also the remover of ignorance when studied always.

Note: 'Defects of vision' refers to the tendency of the eyes to go after pleasing and sensual sights. Worship is reverence towards the scripture leading to the practice of its precepts and consequent purification of the mind.

सर्वात्मभूतं यद्रूपं विचार्यावगतं स्फुटम्।
मुक्तिः स्यादन्यथा बन्धः सा भवेत् त्रिपुरैव ह्रीम् ॥११२॥

112. That natural state, which is the Self of all, (if) clearly known having investigated it, there would be liberation. Otherwise, there would be bondage. That (Consciousness constituting the natural state) alone would be Tripurā (signified by the mystic syllable) Hrīm.

त्रिपुरायाः प्रसादेन स्वात्मशुद्ध्येकसिद्धये।
अनूदितो ग्रन्थ एष प्रीयतां स्वात्मदेवता ॥